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ABSTRACT

This curriculum guide for secondary school teachers addresses issues causing interethnic tension and conflict, highlights them through dialogue, and is designed to help students understand the origins of their attitudes toward other groups. An introductory section ("Notes to the Teacher") describes the need for the curriculum, explains the approach based on the perspectives of the students themselves, lists central concepts, discusses teacher attitudes, and offers a handout planner. Part 1 of the curriculum ("Who Are the New Immigrants and Refugees?") explores migration, refugees, place of origin, U.S. history and policy, geography, and the "push factor." Part 2 ("How Do Refugees Adjust to Life in a Receiving Community?") shows how teachers can help students analyze demographics, locate ethnic communities, discuss stereotyping and discrimination, understand group responses, and develop ideas for increasing communication and decreasing tension. Part 3 ("How Does Our School Face the New Refugee Challenge?") explores the school community, problem solving, and oral history gathering. Each activity in Part 3 is described in a focus sheet detailing the rationale, objectives, and evaluation. The following three essays are appended: (1) "The Newest Immigrants" (J. Bentley); (2) "The Immigration Act of 1990" (P. Gillett); and (3) "Refugees in the World Today: Main Characteristics and Outlook for the Future" (M. Moussalli). Also appended are a list of additional teaching resources, a 23-item glossary, and 32 student materials (handouts, homework assignment forms, figures, tables, informative synopses, and brief story outlines). (JB)

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New Faces in Our Schools

Student-Generated Solutions to Ethnic Conflict

By Karen Jorgensen
and Cynthia Stokes Brown

Grades 9-12
A New Faces of Liberty Curriculum

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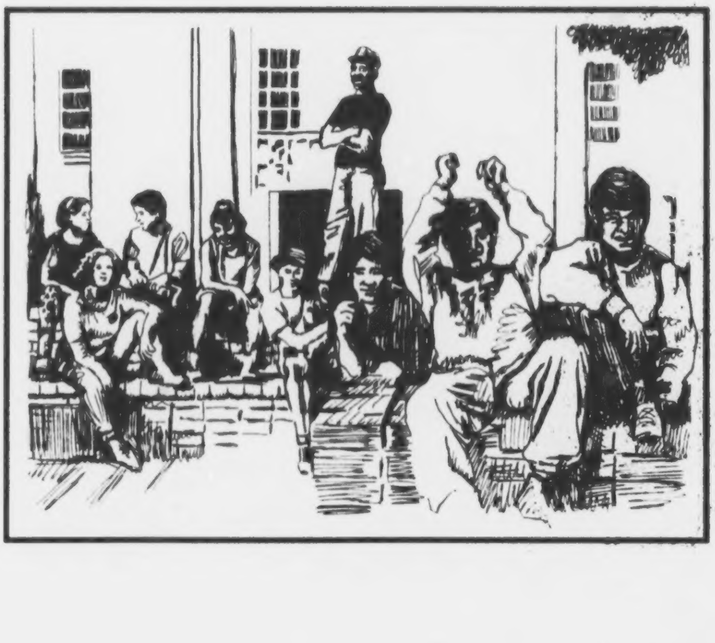
Student-Generated Solutions to Ethnic Conflict



New Faces in Our Schools

Student-Generated Solutions to Ethnic Conflict

By Karen Jorgensen
and Cynthia Stokes Brown

Edited by Alice Lucas

New Faces of Liberty
A Zellerbach Family Fund Project
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Notes to the Teacher

Why teach about new refugees and immigrants?

Immigrants and refugees coming to California in the past decade have created one of the most ethnically, racially and culturally diverse societies in history. This incoming population poses new challenges to all public institutions and will, demographers predict, become an increasingly important force affecting social, political and economic changes in the state for decades to come. In the 1988-89 school year, the number of school children of European descent in California fell below 50% for the first time in history; by the year 2000 the number of adults and children in the state is expected to reach 28% Hispanic, 7% African American, and 10% Asian-American, with only 55% of Californians representing European Americans.

An increasing refugee and immigrant population is a fact of life for California's teen-agers, both native-born and newcomer. Many of them, confronting extraordinarily mixed populations in their communities and schools, are refining their identities and making life choices within a multiethnic context. Their attitudes toward this diversity help determine who they will become, who their friends are, and in what arenas they will be able to operate. Every day they are choosing between expanding or constricting their horizons.

Of course, increasing numbers of recently arrived students are also a fact of life for teachers. We, too, make daily choices. We respond to our refugee and immigrant students as a problem, a difficulty, an upset to established procedure, or we respond to them as a challenge, an opportunity, a joyous possibility for expanding our grasp of the world and our ease in living and working in it. More commonly, we alternate from one to the other of these attitudes, often on a daily basis.

The mixing of ethnic groups at a school site produces tension and sometimes conflict for students and teachers. Together, we need to address the underlying issues of this conflict. Assuming that such deep-seated conflicts will eventually resolve themselves only increases the likelihood that negative attitudes will prevail and reduces the positive learning and awareness that can be achieved with intervention.

Teachers piloted this curriculum in a variety of settings around the San Francisco Bay Area: San Francisco, Alameda, San Rafael and Novato. The pilot teachers taught English, social studies, ESL and drama. Some had classes with high proportions of immigrants and refugees; other classes were mostly American-born students of European and African descent. The curriculum can be adapted to address any issues causing conflict even when these issues are not interethnic.

Our approach

In this curriculum, we try to address directly the issues causing interethnic tension and conflict, to bring them out into the open through dialogue with high school students. Our primary goal is to help students understand the origins of their attitudes toward other ethnic groups, in the belief that such a change in consciousness will increase their ability to interact more effectively with others.

We base this unit on the perspectives of the students themselves, showing teachers how to facilitate setting up a dialogue that will enable students to "own" the problem of intergroup conflict, discover their own answers to its causes and develop ways to cope with it.

We set about our work by choosing two Bay Area high schools with diverse student populations. We worked through principals and teachers to find students willing to talk with us, guaranteeing anonymity of both school and students. We expected that we would be able to compare and contrast two different, anonymous but real high school situations. Instead, we chose to create one composite school called Tierra Nueva High that incorporates students and features from both high schools where we worked. This device helps us disguise the schools and allows students to compare the fictionalized high school with their own.

Twelve interviews form the core of Parts I and II of the curriculum. For these interviews we asked principals and teachers to select a young man and a young women from each of six groups. Students of European, African, Afghani, Haitian, Mexican and Vietnamese origin were chosen. With only two people from each group, we made no attempt to create a representative sample. We hope only to present a vivid collage of the experiences likely to be encountered in California's multiethnic high schools. We kept the interviews as close to verbatim as possible. This makes them more difficult to read but allows the "voice" and personality of the interviewee to clearly emerge from the text. Occasional confusions in the dialogue underscore how real people talk and provide students and teachers with opportunities to clarify and discuss the interviewee's ideas.

The general plan for the curriculum is quite simple: Part I puts immigration into global perspective; Part II explores problems of adjustment and interethnic conflict in a receiving community. Parts I and II provide models of data gathering and conflict resolution that the students use in Part III when they apply what they have learned and develop an action plan to help minimize intergroup problems at their school.

Throughout, our basic pedagogic principle has been: "Trust the student to do it." To put this into practice, we followed these guidelines for constructing the lessons:

Build on student experiences and ideas.

• In teaching these lessons, ask students to put their own migration into historical perspective, to reflect on their experiences, and to analyze their attitudes toward refugees and immigrants in their school. This is a particularly important strategy because one of the imperative tasks of adolescence is to define one's identity in relation to peers, the adult world, and "history." Using this strategy encourages students to ask how their personal experience connects with history.

Use primary source materials.

• The lessons are based on primary, or firsthand, accounts of what it is like to be an immigrant adjusting to life in California. Through oral history interviewing, we demonstrate the power of this technique to gather data and initiate dialogue between people. In the interviews, the students tell their own stories of struggle with the full range of adolescent identity tasks, including the special job of coming to terms with life in a different culture. We kept the interviews in dialogue form to model for students how to frame questions that produce the desired details and revelations.

Organize students to work in small groups and learn from peers.

• A common finding in our work with teen-agers is that they feel they do not have enough opportunities in class to get to know each other, express opinions, respond to one another, and work together on common problems. Most of our lessons involve some form of small group work and peer interaction.

Model interview techniques, then coach students in practicing interviews.

• The first two parts of the unit provide models for interviewing, questions to assist in analyzing data, and ideas for minimizing intergroup tensions at school. Part III provides time for the teacher to coach students in practicing what they have learned. It is our hope that by applying the models and developing an action plan, teachers and students will go beyond the curriculum and take the next step—implementing changes on campus to bring students of different ethnic groups together to help solve intergroup problems.

The central concepts

This curriculum is a companion work to *New Faces of Liberty: A Curriculum for Teaching About Today's Refugees and Immigrants, Grades Five Through Eight,* published in 1988. That curriculum used the experiences of Cambodian and Salvadoran refugees to give students a general understanding of the migration process, including push-pull factors and migrant adjustment. One special lesson compares the experience of recent refugees to the experiences of fugitive slaves escaping from the South in the 1840s. Since many of those lessons can be adapted for older students, you may find it helpful to consult that curriculum as you plan how to use this one.

Like the earlier curriculum, this program uses migration as the central concept but focuses primarily on the adjustment of Afghani, Haitian, Mexican and Vietnamese immigrants in receiving schools and communities. The lessons examine assimilation and the prejudice and stereotyping that sometimes accompany this experience. Specifically, this unit is designed to help students answer three basic questions:

I. Who are the new refugees?

Students will:

- Define "migration," "immigrant," "refugee," "sending country" and "receiving country."
- Identify the three top refugee-sending and refugee-receiving countries in the world today.
- Understand that the United States receives many immigrants but relatively few refugees currently leaving the Third World.
- Define "places of origin."
- Locate on a world map the places of origin of the student's family.
- Locate on a world map the places of origin of immigrants coming to the United States from 1790 to 1990.
- Understand that the United States is a country of immigrants and new refugees are part of the latest immigrant wave.
- Define "pull factor."

- Identify major U.S. immigration laws and specify which sending countries these laws tend to favor.
- Understand that immigration laws are important pull factors.
- Understand that new refugees and immigrants are "pushed" to leave their native land for many reasons.
- Define "push factor."

II. How do refugees adjust to life in a receiving community?

Students will:

- Analyze demographic data and identify major changes in the ethnic population of a receiving community.
- Locate on a map the neighborhoods where major ethnic groups reside in a receiving community.
- Understand that the influx of new refugees and immigrants changes the demography and social life of a receiving community.
- Describe personal encounters in which stereotyping led to discrimination.
- Define "stereotype" and "discrimination."
- Understand that groups sometimes develop stereotypes of each other that lead to violent intergroup conflict.
- Understand that groups develop stereotypic views of other groups for many reasons.
- Identify proposals for increasing communication and minimizing tensions between groups at a high school.
- Understand that stereotyping and violent conflict can be minimized.

III. How does our school face the new refugee challenge?

Students will:

- Identify what students need from other students, teachers and administrators to make daily school life more positive.
- Discuss the problem-solving process.
- Identify the major ethnic groups at school, specifying which groups are composed of individuals who recently migrated to the United States.

- Identify effective oral history questioning strategies.
- Develop a list of questions to ask group representatives on campus.
- Use a variety of questions to interview a group representative and gather data on intergroup relations at school.
- Identify stereotypes held by group members on campus.
- List incidents of intergroup conflict at school.
- Describe steps one through five of a problem-solving process.
- Outline an action plan to solve a problem on campus.
- Understand that students need to reflect on their school experiences and evaluate their own learning.

Examining our own attitudes

This material is controversial and emotional. It generates strong feelings, in ourselves and in our students. Several of the teachers who pilot-tested the curriculum reported that students in some classrooms were afraid to speak openly about hurtful personal encounters with discriminaton. It is not easy to create a classroom setting where students and teachers feel comfortable taking such risks. Before you begin to teach the unit, it might help to talk over some of the issues with friends and colleagues to whom you can express honestly your real reactions. Articulate your negative responses and practice listening to points of view with which you don't agree. Discuss the issues with your principal and department chair, to clarify your intentions and to solicit their support. Then try to set a classroom climate in which differences are accepted.

We believe strongly that controversy and conflict are normal, desirable parts of life, even if they make us uncomfortable. What isn't desirable is the violence that sometimes grows out of conflict. Through dialogue and reflection, we can explore our conflicts and learn about each other. This process can also help us to minimize the possibility that healthy conflict will lead to destructive behaviors. Talk and listen, then encourage your students to do the same.

Taking ownership of the curriculum

We see the curriculum as a springboard to stimulate ideas and to show one way to include this important material in your courses. We expect each teacher to use these lessons differently. A drama teacher on the piloting committee, for instance, used the interviews as the basis for student role playing and dramatic re-enactments; another teacher had her students conduct and write up their interviews. Several teachers observed that this curriculum works especially well at the beginning of the school year because it helps students get to know each other and sets the tone for the year's study. It is our hope that you, too, will use these lessons creatively, adapting them to fit your teaching style and the needs of your students.

Using this curriculum

This unit can be integrated into a number of high school courses:

History courses. Recent immigration is an extension of migration patterns in both world and U.S. history. This unit extends the cultural literacy and national identity strands of the California Social Studies Framework.

Civics courses. This unit explores understanding of prejudice and stereotyping. It provides opportunities to examine current policy issues of great importance to all citizens and to develop social and political participation skills.

ESL and drama courses. Storytelling and oral history help develop oral and written language skills and provide material for role playing and living history dramatization.

English courses. Migration is a universal human experience. Parts of this unit provide an introduction to literature about human movement. The stories model autobiography as required by the Language Arts Framework in the 10th grade.

Flexible teaching time

We have planned a unit of seventeen 50-minute Student Focuses, or lessons. If you can devote only one week to the topic of immigration, here is one way to combine the Focuses:

MONDAY: The world has many refugees and immigrants

Focus One

Homework: Student Materials 3, immigration table; and Student Materials 4, map of places of origin. [Omit Focus Two, The United States is a country of immigrants.]

TUESDAY: Immigrants leave home for many reasons

Combine and modify materials from Focus Three and Four.

Homework: Select Student Materials with background information and stories from only ONE country: Afghanistan (Student Materials 6a, b and c), Haiti (Student Materials 7a, b and c), Mexico (Student Materials 8a, b and c), Vietnam (Student Materials 9a, b and c).

WEDNESDAY and THURSDAY: What conflicts exist between groups at school?

Combine and modify materials from Focus Ten, Eleven, Twelve and Thirteen.

Use Student Materials 15, 15a and 16.

FRIDAY: What's our action plan?

Focus Fifteen

In some pilot classes, the lessons took longer than specified. If you judge that your students cannot get through this material as fast as we have paced it, then go slower. If you choose to practice the interviewing skills with your students and self-publish a booklet of their own stories, you could easily spend a semester very profitably.

Student handout planner

The following chart lists Student Materials needed for Student Focuses One through Seventeen.

Focus	Student Materials	Use
One	1 and 2 3 and 4	In class Homework
Two	3 and 4	In class
Three	5a and 5b Background and refugee stories 6a, b and c 7a, b and c 8a, b and c 9a, b and c	In class Assign to groups for homework
Four	6 - 9a, b and c 9d (for student response)	In class
Five	6 - 9a, b and c 10 and 11	In class Homework
Six	10 and 11	In class
Seven/Eight	12a, 12b, 13	In class
Nine	14 15a	In class Homework
Ten	15a, 15b	In class
Eleven	17a, 17b	In class
Twelve	6 - 9b and c	In class
Thirteen/Fourteen	16 17a, 17b	In class Homework
Fifteen	17a, 17b 17c	In class Homework
Sixteen	17c	In class
Seventeen	18 (test)	In class

PART I

Who Are the New Refugees?

The world has many refugees and immigrants

RATIONALE

Migration is a worldwide phenomenon. Students need to place local migration into this global perspective to understand the impact of recent immigration on group relations at school and on their own attitudes and behaviors. This unit explores this perspective and provides students with a basic vocabulary of migration. In this lesson, students analyze data from a bar graph showing worldwide refugee movement. They define "migration," "immigration" and other terms and note that the United States receives many immigrants but relatively few new refugees.

Objectives

Students will:

1. Define "migration," "immigrant," "refugee," "sending country" and "receiving country."

2. Identify the three top refugee-sending countries and the three top refugee-receiving countries in the world today.

3. Understand that the United States receives many immigrants but relatively few refugees currently leaving the Third World.

Teaching time

Homework assignment; 50-minute follow-up lesson; additional homework assignment.

Materials

Student Materials 1: Refugees: Where do they come from? Where do they go?, 2: Bar graph, Worldwide refugee movement, 1990

Homework

Student Materials 3 and 4

New key words

migration, immigration, refugee, receiving country, sending country

Procedures

1. The day before the lesson, instruct students to complete Student Materials 1 as a homework assignment.

2. Share results of homework assignment in whole group. Briefly discuss refugees and immigrants, emphasizing that migrants of all kinds are newcomers in receiving communities. Ask students to share experiences encountering someone different or experiences of being different themselves. Ask how these situations were handled and how the students still feel about these situations.

3. Distribute bar graph (Student Materials 2) to groups of three. Give students five minutes to write down general observations and to list the top three refugee-sending and refugee-receiving countries. Share observations in whole group, comparing results of homework assignment with observations. Define (see appendix for migration glossary) and use new key words listed above as they emerge during the discussion.

4. Continue discussion, focusing on possible reasons why Afghanistan, (the territory of) Palestine and Mozambique are the three top sending countries. Discuss possible reasons why Pakistan, Iran and Jordan are the top receiving countries. Discuss possible reasons why the United States and other Western

countries receive a relatively small number of the refugees currently leaving the Third World, noting that the United States is a major immigrant-receiving country. Use "Global Migration" teacher background essay in the appendix for additional discussion information.

5. If time allows, ask students to keep a daily journal to record feelings, comments and questions that arise during the course of the unit. Allow students time to reflect on their notes every few days.

6. Assign homework for Focus Two: distribute Student Materials 3 and 4. Discuss "places of origin" and review the directions. Discuss possible ways for color-coding countries that are represented in more than one group.

Evaluation

Student achievement of the objectives will be measured by completion of the homework assignment and participation in small groups and whole class discussions.

The United States is a country of immigrants

RATIONALE

The United States today receives many immigrants but relatively few new refugees. The recent influx of refugees and immigrants into local communities is the modern continuation of a deeply rooted historical immigration pattern. In this lesson, students continue to build a context for understanding migration in their local area by analyzing historical immigration data and by finding the places of origin for their own families and for the major historical immigrant groups.

Objectives

1. Define "places of origin."

2. Locate on a world map the place of origin of the student's family.

3. Locate on a world map the places of origin of immigrants coming to the United States from 1790 to 1990.

4. Understand that the United States is a country of immigrants, and new refugees are part of the latest immigrant wave.

Teaching time

50 minutes

Materials

Student Materials 3: Table—Immigration to the U.S., 1790-1990, 4: Map—Locating Places of Origin

New key words

Places of origin, color-coded key

Procedures

1. Share results of homework assignment in whole group. On the board, list places of origin for student families in the class, asking students to make observations about the list. Use the term "place of origin" during the discussion.

2. Share map observations in whole group, discussing immigration patterns. Note that immigrant-sending countries have changed historically: the earliest immigrants came from England and West Africa (slaves were "involuntary immigrants"); the next wave came from Western and Northern Europe; later immigrants came from Southern and Eastern Europe; and today's newcomers primarily from Asia and Latin America.

3. Ask students to suggest reasons for this historical pattern and close the discussion with the idea that the United States is a country of immigrants, and recent refugees are part of the most recent wave of immigration. Use "United States Immigration" teacher background essay in the appendix for additional discussion information.

Evaluation

Student achievement of the objectives will be based on the quality of the map and participation in whole group discussion.

Refugees and immigrants come to the United States for many reasons

RATIONALE

Immigration to the United States is regulated by laws. These laws "pull" certain groups to the United States and discourage the immigration of others. In this lesson, students define "pull factors" and learn how immigration legislation affects groups that enter the country.

Objectives

1. Define "pull factors."

2. Identify major U.S. immigration laws enacted from 1789 to 1989 and specify which sending countries these laws tend to favor.

3. Understand that immigration laws are important "pull factors."

Teaching time

50 minutes and homework assignment

Materials

Student Materials 5a: Chronology of U.S. immigration events, 1789-1989, 5b: Data chart

Homework

Student Materials 6a,b,c; 7a,b,c; 8a,b,c; 9a,b,c; (Optional: 9d)

New key words

pull factors

Procedures

1. Distribute chronology and chart (Student Materials 5 and 6) to groups of three or four. Ask groups to read the Materials, underline the titles of all immigration laws and list the laws and the groups most favored and least favored by these laws on the data chart. If necessary, review the following concepts before students begin: "naturalization," "quota," "ancestry", "non-Western," "repeal," "amnesty," "national," "preference."

2. Share observations in whole group, noting that until 1952/1965, U.S. laws favored immigration from the Western world. Review Focus Two discussion of historical immigration and ask students to speculate on how immigration laws might have affected these patterns. Ask students how they might feel if they were a member of a less-favored group and they wanted to come to this country. See "U.S. Immigration" teacher background essay for discussion information. Conclude with the idea that immigration laws are "pull factors."

3. Assign homework for Focuses Four and Five: Divide class into eight groups, assigning one story (either Materials 6b, 6c, 7b, 7c, 8b, 8c, 9b or 9c) and one appropriate background paper (either Materials 6a, 7a, 8a or 9a) to each group. Ask students to read the story several times, select a favorite passage, and be prepared to summarize the story, tell why the student left home, read the passage, and give a reason why they selected the passage. If you have 32 students, you will need four copies of each of the stories and eight copies of each background paper. Use different paper colors for each country. (Alternate method: Distribute Student Materials 9d and ask students to answer the questions.)

Evaluation

Student achievement of the objectives will be measured by the quality of the chart and by participation in group discussions.

Refugees and immigrants leave home for many reasons: Afghanistan and Haiti

RATIONALE

Conditions in sending countries "push" refugees to emigrate to the United States. In the next two lessons, student understanding of global migration and its impact on local communities is broadened to include the concept of "push factors." In this lesson, students summarize and select favorite passages from oral history transcriptions of interviews with two Afghani and two Haitian students. The interviews explore life in these countries and provide information on why Hogai, Javed, Pierre and Jasmine left their native land.

Objective

Understand that new refugee and immigrants are "pushed" to leave their native land for many reasons.

Teaching time

50 minutes

Materials

Student Materials 6a: Background on Afghanistan, 6b: Hogai's story, 6c: Javed's story, 7a: Background on Haiti, 7b: Pierre's story, 7c: Jasmine's story, 8a: Background on Mexico, 8b: Yanet's story, 8c: Jose's story, 9a: Background on Vietnam, 9b: Binh's story, 9c: Hang's story, 9d: Responses to new refugee stories (Optional)

New key words

Afghanistan, Haiti

Procedures

1. Divide students into the eight groups assigned to particular stories. Allow 10 minutes for all the groups to plan their oral presentation for today and Focus Five. Instruct them to:

    a) Choose a presentation leader.

    b) Decide how the group will present the summary to the class (options include having one spokesperson or having any number of group members present parts of the story).

    c) Decide why this student left his or her native land. (Students can enhance their presentations with maps or other visuals, if time permits. Interviews can also be presented through dramatic re-enactment, using the dialogue as a script.)

2. Give the Afghani and Haitian groups 10 minutes to summarize their story, tell why the student left his or her native land, read passages, and give brief reasons for passage selection.

3. Solicit general responses from the whole class if time permits.

Evaluation

Student achievement of the objective will be measured by the quality of the completed homework assignment and participation in the whole group oral presentation.

Refugees and immigrants leave home for many reasons: Mexico and Vietnam

RATIONALE

In this lesson, students summarize and read favorite passages from interviews with Mexican and Vietnamese students. They define "push factors" and learn that Yanet, Jose, Binh and Hang left their homes for many reasons.

Objectives

1. Define "push factors."

2. Understand that new refugees and immigrants leave their homes for many reasons.

Teaching time

50 minutes and follow-up homework assignment

Materials

Student Materials 6a,b,c; 7a,b,c; 8a,b,c; 9a,b,c

Homework

Student Materials 10 and 11

New key words

Mexico, Vietnam, push factors

Procedures

1. Give the Mexican and Vietnamese groups 10 minutes to make their presentations, using the same format as Focus Four.

2. Summarize by listing the reasons the eight students said they left their native land. Use the word "push factor" during this brief discussion.

3. Assign homework for Focus Six:

   a) Quickly generate a list of six or seven questions that the members of the class would ask the interviewed students if they could invite them to school. Ask students to select two of the questions and, for homework, answer them as if they were one of the eight interviewed students.

   b) Distribute Student Materials 10 and 11. Review directions.

Evaluation

Student achievement of the objectives will be measured by the quality of the completed homework assignment and participation in small and whole group discussion.

PART II

How Do Refugees Adjust to Life in a Receiving Community?

Immigration changes a receiving community

RATIONALE

The adjustment of new refugees and immigrants in a receiving community is often painful for native-born resident as well as the newcomer. The latter frequently is viewed as an outsider, speaking a different language, practicing unfamiliar customs, and draining the scarce resources of the area. This unit explores the details of this complex adjustment problem. In this lesson, students analyze a map and demographic data for the composite city of Tierra Nueva where Hogai, Javed, Hang, Pierre and the other interviewed students reside. The lesson concludes by asking the class to speculate on how changes in the ethnic composition of the population might affect the social life of the community and Tierra Nueva High School.

Objectives

1. Analyze demographic data for a composite city, 1968 to 1989, and identify major changes in the ethnic population of the community.

2. Locate on a composite city map the neighborhoods where major ethnic groups reside.

3. Understand that the influx of new refugees and immigrants changes the demographic composition and social life of a receiving community.

Teaching time

50 minutes and homework assignment

Materials

Student Materials 10: Table: Changes in ethnic population, Tierra Nueva, 1968-1989. 11: Map: Tierra Nueva High School and surrounding neighborhood

New key words

composite city, demography, ethnic composition

Procedures

1. The day of the lesson, divide students into groups of four and instruct them to use the results of the assignment to discuss the following issues:

   a) What major changes occurred in the ethnic composition of Tierra Nueva from 1968 to 1989?

   b) How do you think these changes affect the social life of the city and Tierra Nueva High?

   c) Describe ethnic residential housing patterns on your map.

   d) How do you think that these patterns affect the social life of the city and the high school?

   e) How do you think the long-term residents feel about the newcomers? How do you think the newcomers feel about the long-term residents? Why do they feel this way?

   f) Speculate on how the social life of the community might be different if Tierra Nueva contained much larger, ethnically homogeneous neighborhoods bordering one another.

2. Share observations in the whole group,

using the new key words during the discussion. Ask students to speculate on the possible reasons for the demographic changes that occurred in Tierra Nueva from 1968 to 1989. Discuss how the changes in U.S. immigration laws studied in Focus Three might have affected the community. Summarize with the idea that the influx of refugees and immigrants changes the demography and social life of the community.

3. Assign homework for Focus Seven: Describe a situation in your life in which you or others were discriminated against on the basis of a stereotype. Discuss "stereotype" as an "overgeneralization about individuals in a group" and "discrimination" as an "action based on a stereotype."

Evaluation

Student achievement of the objectives will be measured by the quality of the map and participation in small and whole group discussion.

Groups can develop stereotypes that lead to violent conflict

RATIONALE

How groups in a receiving community respond to one another depends on many factors. One barrier to effective communication and positive interaction is stereotyping. In this lesson, students explore personal encounters with stereotyping and discrimination and then define "stereotype." Through role play they learn how Jose, Yanet, Jasmine, Binh and the other new immigrant students view other groups at Tierra Nueva High. They also discover how four native-born students view Afghani, Vietnamese, Mexican and Haitian students on campus. The class discusses these attitudes and the resultant school violence. They assess the reliability of the student's statements about how other groups behave at school and offer reasons why students develop stereotypic views of other groups.

Objectives

Students will:

1. Describe personal encounters in which stereotyping led to discrimination.

2. Define "stereotype" and "discrimination."

3. Read oral history transcriptions of interviews with 12 students and identify stereotypes that could lead to violent intergroup conflict.

4. Role play discriminatory incidents from the transcriptions.

5. Understand that groups sometimes develop stereotypes of each other that lead to violent intergroup conflict.

6. Understand that groups develop stereotypic views of other groups for many reasons.

Teaching time

Two 50-minute lessons

Materials

Student Materials 12a: Intergroup attitudes and conflicts at Tierra Nueva High School, 12b: Data chart, 13: Stereotyping, prejudice and discrimination

New key words

stereotype, discrimination

Procedures

1. Collect homework and read selected descriptions without revealing the students' names. Discuss selections, concluding the idea that most people have directly experienced stereotyping and discrimination.

2. Write the word "stereotype" on the board. Ask students to brainstorm all the ideas they associate with this term, including what they believe are the possible outcomes of stereotyping. Discuss the concept of "discrimination."

3. Distribute Student Materials 12 and 12a. Divide students into groups of four and instruct them to:

   a) Read the Student Materials.

   b) Identify quotations indicating that the interviewee is stereotyping another ethnic group.

c) List incidents of violent intergroup conflict at Tierra Nueva High.

d) Select one situation in which an individual experienced discrimination based on a stereotype.

e) Rehearse a two- or three-minute role play based on the incident.

4. Ask student groups to present their role play to the whole class. Elicit audience reaction after each performance, asking:

a) How do you think each of the actors felt during the incident?

b) What could the actors have done to change the discriminatory outcome of the interaction?

5. After the conclusion of the presentations, discuss the following questions:

a) How are the stereotypes in the transcriptions similar or dissimilar to stereotypes that you hold or have heard people use for these groups?

b) Which group or groups seem to get into the most violent conflicts at Tierra Nueva High? Which groups seem to get in the least violent conflicts? Why do you think this happens?

c) How reliable are the students' statements about intergroup conflicts?

d) What factors might make these statements unreliable?

e) Why do you think that groups at Tierra Nueva High developed stereotypic views of other groups?

f) Why do stereotypes sometimes lead to violent conflicts?

g) Are there economic reasons for stereotyping?

h) What threats might new refugees pose to long-time residents in a receiving community? for native-born high school students at school?

i) What threats might long-term residents pose to newcomers?

6. Finally, ask students to propose actions that Tierra Nueva students might take to avoid violence in the future. List proposed actions on a chart and save it for Focus Nine.

7. Optional follow-up homework or reading for in-class discussion: Read and summarize an essay on stereotyping and discrimination (Student Materials 13).

Evaluation

Student achievement of the objectives will be measured by the quality of the chart and by participation in small group and whole class discussion.

Stereotyping and violent conflict can be prevented

RATIONALE

Understanding that many of the factors that lead to violent intergroup conflict are difficult to change, students can reduce stereotyping and intergroup problems on campus. In this lesson, they respond to a transcription of a civics class at Tierra Nueva High School in which students brainstorm ideas for increasing communication and preventing tensions between groups at school.

Objectives

1. Read a transcription of a classroom discussion and identify proposals for increasing communication and preventing tensions between groups at a high school.

2. Understand that stereotyping and violent conflicts can be prevented.

Teaching time

50 minutes and homework assignment

Materials

Student Materials 14: Tierra Nueva High School students propose changes

Homework

Student Materials 15a: Intergroup perspectives: African Americans and Laotians in West Oakland.

New key words

proposals

Procedures

1. Review proposal chart generated by the class at the end of Focus Eight. Distribute Student Materials 14 and ask students to read transcriptions.

2. In the whole group, list the proposals offered by Tierra Nueva students on the chart. Discuss whether these solutions are constructive or not. Ask the class to compare these proposals with those they made on Focus Eight, looking for similarities and differences. Discuss the obstacles students might encounter if they tried to implement these proposals. Brainstorm ways to overcome the obstacles. Conclude with the idea that even though it is very difficult to change stereotypes and reduce group tensions, proposing solutions is one way to begin.

3. Assign homework for Focus Ten:

Student Materials 15a: Intergroup Perspectives: Explain that the statements in the reading are taken from interviews with residents of a West Oakland neighborhood. The interviews describe what happened in the late 1980s when a large number of Southeast Asian immigrants moved into this traditionally African American neighborhood. The names of some of the interviewees were omitted or changed to preserve anonymity.

Ask students to read the quotations and write one page identifying (a) intergroup stereotypes and incidents of violent conflict; (b) actions that people in the neighborhood can take to improve communication and prevent the possibility of future intergroup violence.

Evaluation

Student achievement of the objectives will be measured by the participation in whole group discussion.

FOCUS 10

Minimizing conflict: Case studies

RATIONALE

Stereotyping and violent intergroup conflict occur in many settings between many different ethnic groups. In this lesson, students brainstorm ways to prevent violent conflicts between African American and Southeast Asian youth in West Oakland, in a housing project, and in a Bay Area high school.

Objectives

1. Students will read quotations from African American and Laotian residents of a West Oakland neighborhood and propose actions to minimize stereotyping and prevent incidents of violent conflict.

2. Students will read summaries of two additional conflict situations and propose ways to foster better communication and prevent intergroup violence.

Teaching time

50 minutes and homework assignment

Materials

Student Materials 15a: Intergroup perspectives: African Americans and Laotians in West Oakland; 15b: Incidents of intergroup conflict between Southeast Asians and African Americans

Procedures

1. Discuss homework assignment (Student Materials 15) focusing on ways that groups in the neighborhood might begin to reduce stereotyping and prevent violent conflict.

2. Hand out Student Materials 15a to small groups of students. (Either cut beforehand or ask students to fold page two on the dotted line so that they will not be able to read how the actual mediators for these conflicts tried to solve the problem.) Read instructions on page one and allow 10 to 15 minutes for discussion. Ask one student to record for the group.

3. Discuss suggested solutions in whole group. Emphasize that each situation calls for a unique solution that takes into account the cultural differences between the groups.

4. Hand out or unfold the bottom of page two. Compare the mediator's solutions with those developed by the students. Identify important components of the mediation process, including meeting separately with each group to find common concerns and establish trust.

5. Assign homework for Focus Eleven.

    a) List what you think you need from other students, teachers and administrators to make your daily school experiences more positive.

    b) Given the current ethnic makeup of your school, describe how you would like students to look, act and sound.

Evaluation

Student achievement of the objectives will be measured by the quality of the completed homework assignment and participation in small and whole group discussion.

PART III

How Does Our School Face the New Refugee Challenge?

What are our goals?

RATIONALE

Violent intergroup conflicts on high school campuses can be relieved only if the students actively participate in proposing the solutions. In this process, teachers, administrators and community members become resources for students to help them gather data and implement an action plan. The oral histories in Parts I and II provide models for data gathering. In this unit, students apply these models and develop a problem-solving process: identify groups on campus, interview group representatives, analyze interviews to determine what problems exist on campus, and develop an action plan to reduce the possibility of future violent intergroup conflict. In this lesson, students begin to define their own goals for a better school environment and devise a method for solving the problems.

Objectives

Students will:

1. Identify what they need from other students, teachers and administrators to make daily school experiences more positive.

2. Discuss a problem-solving process.

Teaching time

50 minutes

Materials

Student Materials 17a: A Problem-Solving process, 17b: Problem-solving: Steps 1-5

New key words

problem-solving process, goals

Procedures

1. Discuss homework, encouraging students to say what they feel they need from others and to share their goals for the school. Explain that one of the first steps in effective intergroup problem-solving is understanding each other's needs. Suggest what the goal of problem-solving at school might be, including creating a sense of community, improving relationships, making everyone feel comfortable. Brainstorm what the school would look like and feel like if the goal were attained. Make clear the necessity of a win/win solution in which all parties retain some power.

2. Distribute Student Materials 16. Discuss the six-step process. Explain that the class will use this problem-solving process to arrive at an action plan. The plan will outline an intergroup problem and define actions that the students can take to reduce intergroup tensions and the possibility of violent conflict on campus. Explain that the class will gather information for each step in the process by interviewing students and analyzing interview results.

(Depending on the class and the school environment, the problem-solving process can focus on: a) one major problem that the class as a whole would like to solve; b) a number of problems that small groups and/or individuals would like to solve.)

Evaluation

Student achievement of the objectives will be measured by the quality of the homework assignment and participation in the whole group discussion.

FOCUS 12

Who are the new immigrants at our school?

RATIONALE

In this lesson, students identify immigrant groups on campus and discuss oral history interviewing techniques.

Objectives

Students will:

1. Identify the major ethnic groups on campus, specifying which groups are composed of individuals who recently immigrated to the United States.

2. Identify effective oral history questioning strategies.

Teaching time

50 minutes and homework assignment

Materials

Student Materials 6b and c, 7b and c, 8b and c, 9b and c

New key words

oral history, interview

Procedures

1. With the whole class, identify the major groups on campus and tell the students they will interview representatives from each group. The interviews will focus on:

   a) Finding out how the person interviewed sees his or her group in relation to other groups on campus;

   b) Determining what the person interviewed feels he or she needs to have a more positive experience at school;

   c) Gathering descriptions of actual incidents of violent conflicts between individuals and/or groups;

   d) Soliciting suggestions for minimizing intergroup tensions.

2. Distribute Student Materials 6b and c, 7b and c, 8b and c and 9b and c to groups of four. Instruct students to read through their interview, underlining the questions. Ask them to look for examples of "closed questions" that evoke specific and narrow responses, and "open questions" that lead the interview subject to give lots of information. Then look for examples of "follow-up questions" that are asked to clarify a statement or elicit additional information, and "summary statements" in which the interviewer summarizes what the interviewee has said to check for accuracy.

3. Share observations in the whole group, stressing the need for interviewers to use a variety of questions to obtain sufficient detail and clarity. Model a short interview, if necessary.

4. Assign homework for Focus Twelve: Explain that each student will make up a series of questions and arrange an interview time with a representative of one of the groups on campus. Stress the importance of choosing an interviewee who is not in the same ethnic group as the interviewer. Completed interview notes will be used in Focus Fourteen.

Evaluation

Student achievement of the objectives will be measured by participation in small and whole group discussion.

What conflicts exist among groups at our school?

RATIONALE

Through oral history interviewing, students gather data about intergroup problems and begin the important process of dialoguing with other students about possible solutions to conflict. For the next two days, students interview group representatives, take interview notes, and begin to identify commonly held stereotypes and campus incidents of intergroup conflict.

Objectives

1. Develop a list of interview questions.

2. Use a variety of questions to interview a group representative and gather data on intergroup relations at school.

3. Compare and contrast their interview with the Tierra Nueva interviews and identify intergroup stereotyping and conflict occurring at their own school.

Teaching time

Two 50-minute classroom workshops and a two-day homework assignment.

FOCUS 13

Procedures

1. In whole group, ask students to share their questions, reviewing the question types studied in Focus Eleven.

2. Take a quick inventory of interviewees, making sure that all groups on campus are represented.

3. Discuss any other problems students are having, including the generation of questions, finding an appropriate interviewee, taking interview notes, knowing when to ask which question. Form peer response groups to deal with these issues, if possible.

FOCUS 14

Materials

Student Materials 16

Homework

Student Materials 17a and 17b

Procedures

1. Continue discussion of interviewing problems, working in small groups.

2. Provide time for students to compare their interviewing experiences and responses to the Tierra Nueva interviews. (Use questions on Student Materials 16.)

3. Assign homework for Focus Fifteen: Ask students who were unable to participate in small group discussion outlines in section two above to complete their interviews and write brief answers to the discussion questions, selecting six to seven questions from the list of suggested questions.

Evaluation

Student achievement of the objectives will be measured by the quality of participation in small and whole group discussion.

FOCUS 15

What can we do to handle conflict more productively?

RATIONALE

Students begin to identify stereotypes and intergroup conflicts at the end of Focus Fourteen. In this lesson, they continue to refine these understandings by defining a specific problem on campus, and then brainstorming, evaluating and choosing a solution to the problem.

Objective

Students will describe steps one through five of the problem-solving process.

Teaching time

50 minutes and homework assignment

Materials

Student Materials 17a: A Problem-solving process, 17b: Problem-solving—Steps 1-5

Homework

Student Materials 17c: Action plan

Procedures

1. Share the previous day's small group work (Section 2 only) and the homework assignment, listing on the board descriptions of stereotypes and incidents of intergroup conflict gleaned from the interviews.

2. Distribute and review Student Materials 17a and 17b. Working in small groups, ask students to discuss the data collected in their interviews and fill in steps one and two ("Acknowledging the conflict" and "Defining the problem"). Share in whole group. Decide whether the class wishes to work together on one problem or if small groups and/or individuals want to work on a number of problems.

3. Return to small groups and ask students to brainstorm, evaluate and select a solution to the problem, writing their ideas on the Student Materials (steps #3, #4 and #5).

5. Assign homework for Focus Sixteen: Distribute Student Materials 17b and review directions. Explain that the action plan is the first part of Step Six. Instruct students to write a draft action plan for their problem. Discuss the importance of describing a sequence of actions (i.e., "first we do this, then we do that") rather than a list. Ask them to think about who would support the plan and who they would have to convince.

Evaluation

Student achievement of the objective will be measured by the quality of the interview notes and participation in small and whole group discussion.

What's our action plan?

RATIONALE

Implementing a strategy to change attitudes and behaviors on campus requires the development of an action plan. In this lesson, students work on implementing their solution, anticipating obstacles and outlining what actions need to be taken and who is responsible for taking them.

Objective

Students will outline an action plan to solve a problem on campus.

Teaching time

50 minutes

Materials

Student Materials 17c: Action plan

New key words

implement, action plan

Procedures

1. Share homework assignment in whole group, discussing each part of the plan.

2. If the class is working as a whole on one problem, proceed as follows:

On a chart, collate student ideas. Set up a tentative timeline for completion of initial actions and ask for volunteers to serve on a steering committee to oversee implementation of the plan. Save other ideas generated in Focus Fourteen for possible use later in the year.

If students are working on a variety of plans, discuss and monitor progress as necessary.

Evaluation

Student achievement of the objective will be measured by the quality of the completed homework assignment and participation in small and whole group discussion.

Reflections

RATIONALE

This unit provides students with tools to begin to solve intergroup problems at school. In this lesson, they reflect on the last 15 days and evaluate their own learning.

Objective

Students will discuss what they have learned in the unit and understand that they need to reflect on their school experiences and evaluate their own learning.

Teaching time

50 minutes

Materials

(Optional) Student Materials 18: End of the unit test

New key words

reflect

Procedures

1. Assign students to small groups, instructing them to discuss the most important thing they think they learned from the unit.
2. Share observations in whole group, stressing that students need to reflect on school experiences and evaluate their own learning.
3. Discuss progress on the action plan(s).
4. Discuss the idea that students have the power to make positive changes on campus. Suggest that they might wish to discuss their problems and plans in a wider forum, perhaps through letters to a local newspaper or presentations to community groups.
5. Optional: Administer Student Materials 18 (end of the unit test).

Evaluation

Student achievement of the objective will be measured by participation in small and whole group discussions and evaluation of the test, if administered.

Appendix

The newest immigrants

By Judith Bentley

The traditional American ideal has been to extend open arms to the oppressed of the world. George Washington said that the "Bosom of America is open to receive not only the opulent and respectable stranger, but the oppressed and persecuted of all nations and all religions." Emma Lazarus repeated this in "The New Colossus," the poem that was inscribed on the base of the Statue of Liberty in 1866:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.

. . . Those who immigrated were not always the elite. Fidel Castro was not the first to empty his jails by sending the inmates abroad. All who could muster the price of crossing the Atlantic or hire themselves out in advance for the price of passage could come. Almost 50 million did, from 1789 to 1980; 85 percent of them were from Europe and Canada.

They came for many reasons: economic, political and personal. By and large they were a shade more ambitious and adventuresome than their fellows who stayed at home. They usually had a strong desire to better themselves, to come up in the world. Sometimes they had no choice. More than 1½ million Irish, for instance, were on the brink of starvation when they left home, after blight destroyed the potato crop for four consecutive years. Immigrants today give the same reasons for coming as their predecessors did. Many are still pushed by near-starvation.

Thus was established the reputation of the United States as a nation of immigrants, as echoed in the title of a book by John F. Kennedy. Franklin D. Roosevelt had said it, too: "Remember, remember always, that all of us . . . are descended from immigrants."

But there were times when Americans resented the "huddled masses" and did not want to welcome any more poor people. These people competed for jobs, worked for lower wages, and sold goods at lower prices. There has been a dual tradition: of open arms on the one hand and a fear of foreigners on the other. This ambivalence in attitudes surfaced after the middle of the 19th century, when the country began to fill up with people. Senator John Davies of Massachusetts expressed the resentment as early as 1836: "Now sir, is it just? . . . Is it morally right for Great Britain to attempt to throw upon us this oppressive burden of sustaining her poor?" In response to these fears and resentments, the United States first began controlling immigration in 1875.

The first restrictions on immigrants were qualitative; they attempted to control the kind of individuals who would or would not be admitted. The 1875 federal law excluded convicts (but not those convicted of political offenses) and prostitutes. In 1882, lunatics, idiots and persons likely to become public charges were excluded. By 1907, the list included polygamists, those convicted of crimes of moral turpitude (depravity), paupers, those afflicted with a dangerous disease, the insane, epileptics, professional beggars, and political radicals such as anarchists. These laws had little practical effect, however. Between 1900 and 1910, only 1¼ percent of immigrants were rejected.

APPENDIX 1

Besides defining undesirables, one early law — the Chinese Exclusion Act of 1882 — was aimed at a particular national group. The Chinese had not come through what Emma Lazarus described as the "golden door" of New York harbor. They had come instead to the "mountain of gold" — the hills of San Francisco during the days of the Gold Rush. They came to mine, to build the railroads, and to labor on the sugar cane plantations of Hawaii. Once the railroads were built the Chinese were seen as competitors with native workers and as strikebreakers against emerging unions. Native workers began to urge that foreign laborers be excluded. The Chinese Exclusion Act suspended the immigration of Chinese laborers for the next 60 years.

The Chinese were seen primarily as economic rather than political immigrants. They were not coming to seek freedom but to escape extreme poverty and support their families in China. Because of the large Chinese population, many Americans on the West Coast feared that the Chinese might overrun California. After the Hearst newspapers began a campaign against what was labeled the "yellow peril," virtually all immigration from Asia was banned in 1917.

On the East Coast, at the turn of the century, "new immigrants" were coming from Southern and Eastern Europe. The number of "old immigrants" from 1840 to 1880 had averaged about 250,000 a year. But between 1900 and 1910, nearly nine million newcomers arrived, and native-born Americans were made uneasy by the new nationalities — Poles, Slavs, Italians, Russians and Greeks. The new groups were considered culturally different, inexperienced in democracy, and of a different social class — peasants and the urban lower class. The dominant ethnic group in America by 1900 was white Anglo-Saxon Protestant; the new immigrants were Catholic or Jewish and not Anglo-Saxon.

Another reason the new immigrants were disliked was that they seemed to settle in groups. Woodrow Wilson stated in 1915 that this was not acceptable: "America does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not yet become an American."

The solution was for the immigrants to assimilate, to become as much like the natives as they could — in dress, speech, food preference, and life-style. Ideally, to assimilate, they should give up their own cultures and languages and become "100 percent American," a popular phrase in the 1920s. During World War I, Germans came under heavy pressure to give up their German-language schools, newspapers, and social clubs. Speaking English was a badge of one's Americanism. "Never will we be one nation," wrote the secretary of the Interior, "unless we have one national language."

Other factors in this country, besides wariness of cultural and racial differences, were working to limit immigration. By 1900, the frontier was closed; the West was settled. Cities were burgeoning and downright crowded. The railroads had been built. After World War I the American economy lagged, and the country wanted to withdraw from European problems. The anti-immigrant sentiment resulted in a 1921 law that first set quotas by nationality. It was closely followed by a 1924 law under which non-Asian countries in the Eastern Hemisphere were given annual quotas of 2 percent of the foreign-born persons of that nationality living in the United States in 1920. An overall limit, or ceiling, of 150,000 was placed on total European immigration.

This National Origins Law (of 1924) gave preference to immigrants from those European nations that had already sent large numbers of people here. It reduced to 12 percent the numbers of new immigrants who could come from Southern and Eastern Europe. The Great Depression of the 1930s further reduced the flow because jobs were not available. Instead of the 220,000 Italians who came here in the 1920s, for example, only 13,000 came in the 1930s. Nor would the United States accept the Jews Hitler was allowing to leave Germany. Congress refused to admit 20,000 German children in 1939 because they would have exceeded the German quota.

World War II marked a turn in American attitudes away from isolationism. For one thing, the American Army was integrated for the first time. Army units were a melange of blacks, Americans of German stock, Slavs, Poles, Jews, and farm boys from the Midwest. Some interchange of attitudes and tolerance of differences were inevitable. Second, the United States was allied with China and the Philippines, and it was embarrassing to continue to exclude those people. The law banning immigration of Chinese laborers was repealed in 1943.

The end of the age of immigration had been predicted in the late 1920s, but after the war the number of newcomers grew. Thousands of Europeans had been displaced from their homes, and many were admitted to the United States as refugees. The 1924 immigration law began to seem outdated in its attitude toward national groups and inadequate to deal with the numbers who wanted to come. A congressional committee set out to revise the law.

One group in Congress wanted to abandon the national origins quotas and allow more immigrants into the United States. Another group wanted to maintain "the American character" by continuing the restrictions. The second group won. The resulting Immigration and Nationality Act of 1952 remains the basic immigration law today, with the amendments added in 1965.

Although it kept the quotas, the law made some changes. It eliminated the Asian exclusion and assigned small quotas to China, Japan, Korea, the Philippines, India and Southeast Asia. Race was formally eliminated as a criterion for citizenship eligibility. The law also established rules governing the entry of visitors, the naturalization (citizenship) process, and the procedure for deporting and excluding undesirable aliens.

1965 amendments

The next impetus for change came from President Kennedy. The national-origins quotas, opposed by many in the 1950s, seemed even more objectionable in the 1960s, when Congress was passing major civil rights legislation. Amendments abolishing the quotas were completed in 1965 and signed into law by President Lyndon Johnson.

In place of the quotas, the 1965 amendments instituted a complex preference system for countries in the Eastern Hemisphere. The system gives preference to immigrants with relatives already in the United States and immigrants who have talents and skills that are needed here. Every country in the Eastern Hemisphere — including Asian and African countries — was given the same limit: 20,000 immigrants a year. A ceiling of 170,000 was set for immigrants from the Eastern Hemisphere and 120,000 for those from the Western Hemisphere. The preference system and per-country limits were not extended to Western Hemisphere countries until 1976. And until that year there was no special method for allocating the 120,000 visas available to Western Hemisphere residents.

The 1965 amendments marked the first time a ceiling had been set on Western Hemisphere immigration. It was added at the last minute as part of a trade-off for abolishing the national-origins quotas. Senator Sam Ervin insisted on the ceiling because "everybody from the Western Hemisphere might suddenly decide to move to the United States and thus flood our country with immigrants we could not assimilate for many generations." In fact, Western Hemisphere immigration had been increasing, and the majority in Congress feared a massive increase in Latin Americans, including blacks.

The new system was phased in after June 30, 1968. By 1980 the total worldwide ceiling had been increased to 290,000, plus 50,000 refugees a year. Despite this ceiling, more than 800,000 immigrants were admitted legally in 1980, including some 151,000 not subject to numerical limits and 367,000 refugees and special entrants.

Preference System (1965 Amendments to Immigration and Nationality Act of 1952)

FIRST Unmarried sons and daughters, 21 years of age or older, of U.S. citizens (20 percent).

SECOND Husbands, wives and unmarried sons and daughters of permanent resident aliens (20 percent).

THIRD Professionals and people of exceptional ability in the sciences and arts who will benefit the economy, culture or welfare of the United States (10 percent).

FOURTH Married children of U.S. citizens (10 percent).

FIFTH Brothers and sisters, 21 years of age or older, of U.S. citizens (24 percent).

SIXTH Skilled or unskilled workers needed in the U.S. labor market who will not displace citizens or legal alien workers (10 percent).

*SEVENTH Refugees from communist or communist-dominated countries, the Middle East, or areas struck by natural disaster (6 percent).

SOURCE: The Select Commission on Immigration and Refugee Policy
** Replaced by Refugee Act of 1980*

A preference system is used to determine which 20,000 Filipinos, for example, may immigrate each year (see table). Certain kinds of immigrants are not included in the limit. They are spouses, children and parents of adult U.S. citizens, ministers of religion and their families (an exemption that is intended to ensure freedom of religion), and certain employees or former employees of the U.S. government abroad and their families. (This explains the 200,000 immigrants who entered outside the ceiling in 1978.)

Within the 20,000 limit, an immigrant may qualify for a visa in any one of seven different categories. In those categories 74 percent of the slots are available to relatives of U.S. citizens and permanent resident aliens (immigrants who have been legally admitted but are not yet citizens). The relatives may be unmarried adult sons and daughters of citizens; spouses and unmarried sons and daughters of permanent residents; or married children, or brothers and sisters of citizens. The remaining 26 percent of the slots are for professionals, scientists, artists of exceptional ability, skilled and unskilled workers in occupations for which there is a labor shortage in the United States, and refugees. (Refugees were removed from the preference system in 1980.)

A prospective immigrant must obtain an immigrant visa from the U.S. consulate in his or her country. Visas are distributed within each preference category on a first-come, first-served basis. If there aren't enough brothers and sisters of citizens who want to emigrate, the remaining numbers in that category may be given to another category. Some countries, such as Switzerland and Austria, seldom use more than a few hundred visas. In other countries, such as the Philippines, a prospective immigrant may have to wait as long as 10 years before a slot is available. Since per-country limits were applied to the Western Hemisphere in 1976 the backlog of Latin Americans waiting for visas has been steadily increasing.

Less significant changes have been made since 1965, but the major shift in U.S. policy was the abolition of differential national quotas. Before looking at the results of this shift, let us examine what has been happening in the world to create the immigration pressures on our borders.

Global movements

People have always migrated, leaving the familiar in search of something better, but migration is occurring in even greater numbers today than it did in the past. It has become much easier to see the greener grass on the other side of the border — the better job, the higher wages, the superior educational system. The individual decisions of a Pakistani to work in Iran, an Indian medical student to seek further training in the United States, a Salvadoran peasant to move next door to Honduras to find farmland, a Mexican worker to return to his family are multiplied a thousandfold every year, creating a constant flux of migrants.

The flow of migrants in mid-20th century is most often from developing Third World countries to the developed countries, from rural to urban, and from former colonies to former colonial powers. Emigration from Europe to new colonies and countries has declined, and migration from poorer countries in Asia, Africa and Latin America has boomed.

In the past, immigration has been beneficial to both the sending and receiving countries. It helped to relieve the population pressures in the sending countries and contributed to the development of the receiving countries. But today not many countries need people or have land left to settle. Only a very few, like Argentina, still encourage immigration.

People become immigrants today largely because they are "pushed" out of their own countries. Demographers talk about push-pull factors, the reason people feel forced to leave one country and are attracted to another. One of the biggest pushes comes from population growth. The world population will increase another 50 percent by 1990. The populations of Mexico and many of the Caribbean countries will more than double in our lifetime. As populations increase, resources dwindle. These countries will not have enough land, jobs, or even food to go around. Since the world's wealth, especially the food supply, is unevenly distributed, many people will emigrate in order to survive.

An example of what can happen as the result of extreme population pressures was the so-called Soccer War between Honduras and El Salvador in 1969. Both countries are extremely poor, but El Salvador has more people to share the poverty — about 400 per square mile. In the years before 1969, almost 10 percent of the Salvadoran population had moved into neighboring Honduras in search of land for subsistence farming. At first the Hondurans accepted the Salvadorans, but when big Honduran farmers and ranchers wanted more land to raise beef and cotton for export, they blamed the "foreigners" for land invasions. After a World Cup regional soccer match, which Honduras lost to El Salvador, Honduras decided to expel the Salvadorans. The Salvadoran Army went to the border to prevent the peasants from returning and then invaded. After three days a cease-fire was arranged. The Organization of American States gave the cause of the brief war as "population pressure."

El Salvador's population continues to increase at a rate that will double its size in 20 years. More and more Salvadorans are now making their way across Mexico to the U.S. border.

Unemployment is another push factor. The World Bank estimated in the mid-1970s that there was 15 percent unemployment in Mexico, 17 percent in the Dominican Republic, 20 percent in El Salvador, and 15 percent in Guatemala. When underemployment is included, the rates increase to 15-30 percent for Mexico, 60 percent in the Dominican Republic, 30-50 percent for El Salvador, 40 percent for Brazil, and 17-30 percent in Colombia.

Other push factors include compulsory military service, as in Greece. Crop failures or years of scarcity can spur an exodus of people, as they did for Cubans in the spring of 1980. Political instability or a feeling that violence is about to occur can also push people to leave.

Immigrants do not usually come from the poorest countries in the world. People who are extremely poor don't know where to go and don't have the money to travel anywhere. Immigrants tend to be people who have glimpsed a better life. They come from countries in which there has been rapid economic expansion that has led to higher expectations. The expansion may benefit only the elite, however, and do little to improve the living standards of the masses, who leave the rural areas and come to the cities to find work. Or a country may begin to educate more people but then be unable to provide jobs for them. When expectations of a better life are not met, people begin to look around for another opportunity.

The opportunity comes from jobs — the pull factors — in more developed countries. There is also the pull of abundant food, consumer goods, and the attractions of American pop culture — Levis, Coke, Western music. Letters from those who have already come magnify the attractions.

Jobs are available in the industrialized countries, even during recessions and times of high unemployment. They are the jobs native workers consider undesirable, because they are monotonous, backbreaking, bad-smelling, dirty, or low-paying jobs as dish washers, day laborers, street cleaners, janitors and custodians, parking lot attendants, fruit and vegetable packers, baggage handlers, truck and gypsy cab drivers, servants and baby sitters.

A growing number of economic exiles are happy to have these jobs. They will cross national borders or wander from city to city, looking for a way to survive and make enough money to return home. They have become an international labor reserve that countries like Switzerland, France, Germany and the United States use when they need cheap labor.

Much of the movement of economic exiles across borders is illegal. Countries with intense pressures for emigration and waiting lists for visas are prime sources of illegal immigrants to the United States. Some of these countries are Mexico, Jamaica, the Dominican Republic, Haiti, Korea, the Philippines, Thailand and China. The risk involved in illegal immigration is slight; once the immigrants arrive here, they probably won't be found and deported.

A different type of international migration is the so-called brain drain — the movement of the talented and educated to the developed countries. This professional elite is attracted by better jobs, advanced education and training, more research facilities, higher wages and higher social status. Many graduates of India's schools and universities, for example, end up unemployed or underemployed in India. The Republic of the Philippines educates large numbers of doctors and nurses but is unable to keep them at home.

Sending countries may suffer from the emigration of skilled, productive young adults. More dependents are left behind—children, the aged, the emotionally, mentally, or physically disabled. But emigration can be advantageous, too; it can act as a safety valve to relieve pressure built up by intolerable conditions. Most countries don't try to keep people from leaving. "Ours is a migratory people," said an aide to the Jamaican prime minister, "and we would have a severe domestic problem if we tried to restrict their leaving."

People have an internationally recognized right to emigrate. The United Nations Universal Declaration on Human Rights states that "Everyone has the right to leave any country, including his own, and to return to his country." There is no way to guarantee the right of immigration into another country, however, and therein lies the difficulty.

Recent examples of exiles with no place to go were the boat people—the Vietnamese who were forced to emigrate with no destination that guaranteed admittance. No one country could accommodate them all, and they could not return to Vietnam. According to the United States Committee for Refugees, there are currently 16 million refugees of all nationalities adrift in the world, including the Palestinians who have had no permanent home for more than 30 years.

The global picture, then, is one of rapidly increasing populations, diminishing resources, unemployment, and a large opportunity gap that encourages migration. Experts warn that the real immigration problem is only beginning. "The developed countries lie directly in the path of a great storm from the Third World," claimed a 1980 *Time* essay.

U.S. immigration policy since 1965

The intent of the 1965 change in U.S. immigration law was to limit the number of immigrants but to allow people of all countries an equal opportunity to come. What has been the result of that legislation? Has it been adequate to cope with migration pressures on our borders?

There have been two major results:

1. Immigration to the United States has increased greatly, by 35 percent over the decade prior to 1965. In the early 1960s, the average annual figure was less than 300,000; in the late 1970s and early 1980s it was 400,000 to 700,000. If illegal immigration is added to this, an estimated one million people have come each year in the past decade.

2. Different nationalities are coming: more Asians and Latin Americans and fewer Europeans. In 1975, three Asians were immigrating for every two Europeans, a reversal of the 1969 ratio. In the late 1970s, some 60 percent of all legal immigrants came from nine countries: Mexico, Vietnam, the Philippines, Korea, Cuba, China and Taiwan, India, the Dominican Republic and Jamaica.

Opening the door to all nationalities has created backlogs in some countries such as the Philippines, China, India and Korea. The preference system has influenced the kinds of people who are admitted: The largest number are relatives of those who are already here. Coming illegally or as a relative has become the only way for the poor and working classes to immigrate. Few have been able to obtain labor certification.

Professionals, technicians and artists find admission easier, and they constitute a larger proportion of the newest immigrants. In the decade 1901 to 1910, some 26 percent of immigrants were laborers and only 1 percent were professionals or technicians. In the decade 1961 to 1970, fewer than 4 percent were laborers and 10 percent were professionals.

Refugees have been admitted in larger numbers than was expected in 1965. The newest waves of immigrants also contain more women.

... [The immigrants] tend to cluster on the borders and seacoasts, but they have made it to the heartland, too—the Vietnamese to Iowa, Muslims to Michigan, Mexicans to Chicago. [For the past decade, the six states receiving the largest number of refugees are: California, New York, New Jersey, Illinois, Texas, and Florida.]

Today's immigrants differ from pre-1965 groups in their attitudes toward the United States. Not all rush to citizenship. Since air travel makes their homes relatively accessible, they are able to maintain personal and cultural ties. Many see this country as a good place to make money, but they are intensely aware of the cultural sacrifices they may have to make if they remain.

The newcomers have much in common with American minorities. The reaction to them is seldom openly racist, but Americans do fear being culturally overrun. The mood of the country is more cautious and less expansive than it was a century or even 30 years ago. There is an awareness of poverty, of the potential for further racial strife, of competition for jobs, and of the limits to American resources. Immigration complicates each of these problems.

As Cubans, Vietnamese, Mexicans, Haitians and many others came ashore and across the border by the thousands in the late 1970s, a feeling developed that U.S. immigration policy was, once again, inadequate. Immigration was seen as one of the most serious problems facing the country in the decade of the 1980s. A Select Commission on Immigration and Refugee Policy, composed of members of Congress, members of the cabinet, and private citizens, was established in 1978 to make recommendations for change. The concept of a nation of immigrants was to be examined once more.

Immigrants admitted by country or region of birth

(Years ended June 30, 1976, and June 30, 1965)

Country of birth	Number		Percent change
	1976	1965	
All countries	**398,613**	**296,697**	+34.4
Europe	**72,404**	**113,424**	-36.2
Austria	344	1,680	-79.5
Belgium	386	1,005	-61.6
Czechoslovakia	551	1,894	-70.9
Denmark	408	1,384	-70.5
France	1,478	4,039	-63.4
Germany	5,836	24,045	-75.7
Greece	8,417	3,002	+180.4
Hungary	861	1,574	-45.3
Ireland	1,171	5,463	-78.6
Italy	8,380	10,821	-22.6
Netherlands	936	3,085	-69.7
Norway	286	2,256	-87.3
Poland	3,805	8,465	-55.0
Portugal	10,511	2,005	+424.2
Romania	2,179	1,644	+32.5
Spain	2,254	2,200	+2.5
Sweden	544	2,411	-77.4
Switzerland	597	1,984	-69.9
U.S.S.R.	8,220	1,853	+343.6
United Kingdom	11,392	27,358	-58.4
Yugoslavia	2,820	2,818	+.1
Other Europe	1,028	2,438	-57.8
Africa	**7,723**	**3,383**	+128.3
Oceania	**3,591**	**1,512**	+137.5
Other countries	**1**	**4**	-75.0

Immigrants admitted by country or region of birth

(Years ended June 30, 1976, and June 30, 1965)

Country of birth	Number		Percent change
	1976	1965	
Asia	**149,881**	**20,683**	**+624.7**
China & Taiwan	18,823	4,057	+364.0
Hong Kong	5,766	712	+709.8
India	17,487	582	+2,904.6
Iran	2,700	804	+235.8
Japan	4,258	3,180	+33.9
Korea	30,803	2,165	+1,322.8
Pakistan	2,888	187	+1,444.4
Philippines	37,281	3,130	+1,091.1
Thailand	6,923	214	+3,135.0
Vietnam	3,048	226	+1,248.7
Other Asia	119,904	5,426	+266.8
North America	**142,307**	**126,729**	**+12.3**
Canada	7,638	38,327	-80.1
Mexico	57,863	37,969	+52.4
West Indies	66,839	37,583	+77.8
Cuba	29,233	19,760	+47.9
Dominican Rep.	12,526	9,504	+31.8
Haiti	5,410	3,609	+49.9
Jamaica	9,026	1,837	+391.3
Trinidad & Tob.	4,839	485	+897.7
Other W. Indies	5,805	2,388	+143.1
Other N. America	9,967	12,580	-22.4
South America	**22,706**	**30,962**	**-26.7**
Argentina	2,267	6,124	-63.0
Brazil	1,038	2,869	-63.8
Colombia	5,742	10,885	-47.3
Other S. America	13,659	11,084	+23.2

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APPENDIX 1

The Immigration Act of 1990

By Paula Gillett

The Immigration Act of 1990 will increase annual immigration to the United States significantly, from 540,000 to about 700,000 in 1992, 1993 and 1994; in subsequent years the annual total will be set at a minimum of 675,000.

The law divides immigrants into three main groups: those who are sponsored by family members who live in the United States; those who qualify for employment visas; and those entering under a "diversity" provision that ensures access to the United States to potential immigrants from all countries.

Unrestricted (non-quota) visas for close relatives

The 1990 law continues the practice of awarding an unrestricted number of immigrant visas to close relatives of U.S. citizens. This group of non-quota immigrants includes only the following relationships:

a. Unmarried children, under 21 years of age, who have one U.S. citizen parent;

b. The parents of a U.S. citizen, provided that the citizen-sponsor has attained the age of 21;

c. The spouses of U.S. citizens. (Widows and widowers of U.S. citizens qualify if they were married for at least two years before their spouse died and if they file for their immigrant visa within two years of their spouse's death.)

Family visas in limited, preference categories

Other family members qualify for immigrant visas that are limited by yearly quotas. These numerically limited visas are reserved, in designated quotas, for:

a. Unmarried children, over the age of 21, of U.S. citizens;

b. Spouses and unmarried children (of any age) of permanent residents ("green card" holders);

c. Married children (of any age) of U.S. citizens;

d. Brothers and sisters of U.S. citizens. (Sponsoring citizen must be age 21.)

Because there are often more applicants in these preference categories than there are allocated visas (this is especially true for high-demand countries such as Mexico and the Philippines), the qualified applicant may find that there is a long waiting list of many months or even years before he or she can procure a visa.

Per-country quotas

Under the previous (1965) law, each country was limited to a total of 20,000 immigrants entering under the various family and employment quotas. The 1990 act increases that per-country limit to 25,000. The 1990 act also increases the quota for Hong Kong from 5,000 to 10,000 immigrants each year; after 1994, Hong Kong will be treated like an independent nation, with a limit of 25,000.

Diversity visas

The authors of the 1990 act responded to the charge that the strong emphasis on family reunification under the 1965 law was unfair to residents of countries that lacked the close family ties needed for the great majority of immigrant visas. To correct this situation, the 1990 act sets aside 40,000 "diversity" visas during 1992, 1993 and 1994 for countries that were disadvantaged in this way; 16,000 of the 40,000 will be earmarked for Irish immigrants during each of those three years. After this period, 55,000 diversity visas will be made available annually for citizens of countries receiving the lowest number of immigrant visas in proportion to their population size. Holders of diversity visas must show that they have been offered employment in the United States.

Temporary protected status

Other provisions of the 1990 law offer temporary protected status to Salvadorans who have been in the United States for a period of 18 months, and the right of naturalization to Filipino veterans of World War II.

Employment-based immigrant visas

Immigrants entering the United States because of close family ties will continue to constitute the majority of immigrants under the 1990 law, but greater numbers than in the past will be able to immigrate by qualifying for employment visas. While prior law allowed 54,000 visas for employment-based immigration, the new act brings that figure to 140,000. Persons may qualify for employment visas on the basis of extraordinary accomplishments and advanced degrees in a number of fields. Executives and managers in multinational firms will also be eligible. Skilled and unskilled workers will be awarded visas in order to fill jobs for which there is a scarcity of American workers.

Refugees

Refugee provisions are separate from those in the 1990 Immigration Act. The Refugee Act of 1980 continues in effect. While it is impossible to predict the sources of future refugee flows, it seems likely that recent events in Eastern Europe will lead to increased requests from that region.

Visas for foreign investors

The 1990 act also includes a controversial feature that offers permanent residence to investors willing to start businesses here. The minimum to invest is $1 million (except in targeted areas of the country where it drops to $500,000) and the employer must employ at

Refugees in the world today: Main characteristics and outlook for the future

by Michel Moussalli, UNHCR Regional Director for Belgium, Luxembourg and the European Institutions

The aim of international action in favor of refugees is to provide them with protection and assistance and, in cooperation with governments and organizations concerned, seek lasting solutions to their problems, so that they can cease being refugees as soon as possible and be able to lead a normal and dignified life again. A refugee ceases being a refugee as soon as he can return, freely, to his own country or settle in and take the nationality of his host country.

That, in simplified terms, is the mandate which the U.N. General Assembly entrusted to the U.N. High Commissioner for Refugees (UNHCR) in 1950.

It was discharged fairly normally for the first two decades. But, in the '70s, crisis situations and regional conflicts began to increase and intensify, creating ever-larger numbers of refugees, with no foreseeable solutions to their problems.

And the international community, which alone can supply the high commissioner with the means to perform his functions, was beginning to show signs of lassitude in face of constantly expanding and seemingly never-ending assistance programs.

With the spectacular developments and daring political initiatives that have taken place over the last three years, it now appears that the world is at last to emerge from this infernal cycle and that peaceful solutions will finally bring to an end the tragic stagnation of so many refugee situations.

So, with hope returning and solutions in sight for refugees in hitherto irrevocable situations, it may be useful to briefly describe the main situations of refugees in the world, outlining their principal characteristics and future prospects.

Refugees in the world today

There are currently more than 15 million refugees in the world within the competence of UNHCR. To provide them with international protection and assistance, UNHCR maintains 127 offices spread over the five continents.

1. In Asia

a) The Afghan refugees

The Afghan refugees are the largest group of refugees in the world today. About 5 million of them (a quarter of the national population), found a generous refuge in Pakistan (3 million) and in Iran (2 million). Nearly all of them have but one wish — to return home in freedom and dignity. This idea seemed unrealistic barely three years ago, but now, thanks to the good offices of the secretary-general of the United Nations and the withdrawal of Soviet troops from Afghanistan, it has become a clear possibility strongly encouraged by the whole of the international community. The difficulties created, however, by all these years of war are still considerable and constitute serious obstacles to the return of the refugees.

For its part, UNHCR is ready to prepare and facilitate the return and reintegration of the Afghan refugees and is already present in Kabul and in other regions of Afghanistan as a member of the team of the United Nations coordinator for Afghanistan, Prince Sadruddin Aga Khan.

b) Southeast Asia

The main groups of refugees in Southeast Asia are the Vietnamese (114,000), the Cambodians (17,000 in the camps and 300,000 on the border) and the Laotians (68 000). Cambodian and Laotian refugees have found shelter primarily in Thailand. The situation of the Cambodians on the border between Cambodia and Thailand has been extremely precarious so far.

The situation of the Vietnamese refugees calls for particular attention. Traditionally, refugees find shelter and protection in countries near their own, but, for the first time in the history of refugee movements, countries of Southeast Asia refused to welcome the Vietnamese refugees who fled in the thousands when the war was over, claiming that the war in Vietnam was a Western responsibility. Some countries even pushed refugees back to die out at sea. At that stage, the British prime minister suggested an international conference of Southeast Asian and Western countries. The conference was held in Geneva in 1979 under the auspices of the secretary-general of the United Nations and it led to a compromise, with the Southeast Asians agreeing to give temporary asylum to the Vietnamese refugees and the Western countries responding by agreeing to do their utmost to offer a permanent home and integration in their societies. In an outburst of exceptional solidarity, more than 1,200,000 refugees have since been welcomed in most of the Western countries.

In view, however, of the growing concern which several countries felt in recent years towards the continual departures from Vietnam, and their fear that some of these departures were motivated by economic reasons, UNHCR, in cooperation with the countries of the region and other countries concerned, took steps to propose a review of the whole issue in order to find the most appropriate solutions.

Thus in June of last year, a second international conference on Vietnamese refugees was held in Geneva and a global plan stating what needed to be done was produced (now commonly referred to as the "Comprehensive Plan of Action"). A turning point in the matter was no doubt Vietnam's formal declaration that it was willing to welcome back refugees who wanted to return to their country of their own free will. The situation in Hong Kong was carefully examined and it was decided that everything should be done to encourage voluntary repatriation (almost 1,300 Vietnamese have taken advantage of this so far and a further 2,000 have said they would like to). So far the boat people had been generally accepted as refugees without going through a formal screening procedure. It was now decided to fix a date — 15 March 1989 — after which all new arrivals from Vietnam would have their request for asylum examined to see whether they in fact qualified for refugee status. Procedures to this effect would have to be established in cooperation with UNHCR.

People who were not deemed to be refugees would, in principle, be sent back to Vietnam, a provision which provoked heated discussions, as the USA did not want to see any forced returns before 1 January 1991, whereas Vietnam stated that such returns should not take place before 1 October 1990. The United Kingdom wanted to be able to send non-refugees back immediately, but ultimately came round to the Vietnamese position. However, the U.S. position on the date was firm and UNHCR was given the delicate task of handling the problem.

UNHCR has been present in Vietnam for many years now, both in Hanoi and Ho Chi Minh City, and will be glad to play its traditional role in the voluntary repatriation of refugees and in their reintegration, in safety and dignity, in their own country.

There also exist strong hopes for a political solution to the Cambodian problem thanks to the withdrawal of the Vietnamese troops and to the initiatives of various countries and of the secretary-general of the United Nations. This political solution is keenly awaited by the unfortunate Cambodian populations on the border, who are constantly prey to all kinds of pressure and have been hoping, for more than 10 years now, to be able to return home unhindered.

c) The Sri Lankan refugees

Violent conflicts between the different communities in Sri Lanka sent thousands (130,000) of the country's large Tamil minority to India, mainly to the state of Tamil Nadu where the Indian Tamils live. As many as 80,000 fled to the West. Talks have been going on between the various parties in the conflict, with India's help, for some years now, and they have recently produced a number of agreements which, it is hoped, will bring peace back to the island. Some 43,000 Tamil refugees have already left India and gone home to Sri Lanka and UNHCR has opened an office in Colombo and four sub-regional offices in Mannar, Jaffna, Trincomalee and Rameswaram to help the authorities in their reintegration.

2. In Africa

Another part of the world with particularly serious refugee problems is Africa and, first and foremost, the Horn (Djibouti, Somalia and Ethiopia) and the Sudan. More than a million Ethiopian refugees have found asylum in Somalia and the Sudan, almost 350,000 Somalis have gone to Ethiopia and there are almost 450,000 Sudanese in Ethiopia and Uganda. And in West Africa, nearly 130,000 Liberian refugees flooded into neighboring Guinea and Ivory Coast in the first few months of this year.

The largest group of refugees in Southern Africa comes from Mozambique. There are more than 1.85 million of them now in Malawi. Then the Namibians, who mainly sought shelter in Angola. And lastly, in North Africa, mainly Algeria, there are the 165,000 Sahrawis.

The past three years, mercifully, have seen the voluntary repatriation of 300,000 Ugandan refugees from South Sudan and Haut Zaire, and of almost 54,000 Burundis, who had taken refuge in Rwanda following events which attracted serious attention in Belgium.

The most spectacular event in Africa in 1989 was, undeniably, the Namibian people's opportunity to choose their own destiny, under the auspices of the U.N., following agreements with South Africa, Angola and other countries directly involved. Under the auspices of the special representative of the secretary-general of the United Nations to Namibia, UNHCR organized the return of more than 43,000 Namibian refugees, most of whom found refuge in Angola. After more than 15 years of incessant work, it was a source of profound satisfaction to UNHCR to see such a happy ending to a refugee situation.

A political solution also seems to be under way in the western Sahara conflict thanks to the efforts of the OAU and of the U.N. secretary-general and, above all, thanks to the conciliatory climate which has been created between sister countries in North Africa. A political solution will no doubt enable most of the Sahrawi refugees to return home.

Other refugee situations in Africa do not, alas, seem to be developing well, in spite of efforts of various governments and of the OAU. The international community will have to remain watchful for some time to come, providing relief and assistance to the unfortunate victims of conflicts in these regions.

3. In the Middle East

The main refugee groups in the Middle East are the Iranians, the Iraqis and the Lebanese. Most of the Iraqis have taken refuge in Turkey, in Iran, in some Arab countries and in the West, while the Iranians have gone to Turkey, Iraq, the gulf countries, Pakistan and the West and the Lebanese to the Arab countries and the West.

A cease-fire agreement between Iran and Iraq, under the auspices of the secretary-general of the U.N., on 20 August 1988 halted the mortal combats which had shed blood throughout the region for almost 10 years. It is strongly hoped that the end of the fighting should facilitate the return of those who were forced to flee the war.

The most intractable problem in the Middle East, is, however, that of the Palestinian refugees, about 2,800,000 of them, living mainly in the Arab countries. A special U.N. organ, UNRWA, which provides a considerable amount of relief and assistance, was created for them in 1949 by the General Assembly, with the agreement of all the parties involved. Palestinian refugees may be under the protection of UNHCR when they are outside the UNHCR zone of operations. This is without any doubt one of the most tragic and most complex refugee problems of our time and one which continues to seem insoluble, in spite of the many initiatives taken by the international community and by countries concerned.

4. In Latin America

The main groups of refugees in Latin America are in Central America and Mexico: refugees from Guatemala mainly in Mexico, refugees from Salvador mainly in Honduras and Nicaragua, and refugees from Nicaragua mainly in Honduras and Costa Rica. About 125,000 are assisted by UNHCR, although the number of people who have crossed an international border in search of refuge has been estimated at almost 900,000.

Many states in the region have taken various initiatives to consolidate the peace process in Central America. It is in this context that an international conference, initiated by the U.N. secretary-general was organized by UNHCR with the help of UNDP. It was held in Guatemala in May 1989 and provided an opportunity to examine the various aspects of the refugee problems in Central America and Mexico and the best ways of dealing with them. A plan of action was adopted and a monitoring system was devised, in cooperation with the office of secretary-general of the United Nations, UNDP and UNHCR, to follow up on its implementation and on the contributions required.

The rate of departures has considerably diminished and we are beginning to witness movements of voluntary repatriation to Salvador, Guatemala and Nicaragua. As a result of the voluntary return to Salvador of almost 7,000 refugees in the first months of this year, the Colomoncagua camp in Honduras was closed down after 10 years of existence. The recent events which have taken place in Nicaragua, with the support of all parties involved, will no doubt encourage further repatriation to Nicaragua (12,000 people went back in 1988 and 1989) and there is now good hope that the general causes of tension which have created refugees in this region will gradually fade away.

5. In Europe

Refugees from Eastern Europe have been arriving in Western Europe ever since the end of World War II. Most of them have emigrated to the USA, Canada and Australia. but some have preferred to stay in Europe and settle in their new communities. The last mass arrivals were the 200,000 Hungarians in 1956-57 and the 80,000 Czechs after the invasion of Czechoslovakia in 1968. Particular emphasis should be placed on the exceptional efforts of Austria, which initially bore the brunt of both these movements.

There are almost 800,000 recognized refugees living in Western Europe today. The vast majority are East Europeans, but more and more people from other parts of the world have come to seek asylum in Europe over the past few years. Whereas in the early '70s, an average of 13,000 people per year, mostly from Eastern Europe, were requesting asylum in the whole of Western Europe, and almost all were recognized refugees, there were about 189,000 asylum seekers in 1987, 290,000 in 1988 and an estimated 318,000 in 1989.

At the same time, the rate of recognition of refugee status dropped considerably and increasing numbers of economic migrants, who cannot enter Europe through normal immigration channels, try to get round the problem by claiming to be refugees. To compound the problem, criminal traffickers exploit these situations by selling at exorbitant prices alleged safe passages to the West.

More than 60% of asylum seekers arriving today in Europe are from the Third World. Between 1986 and 1989, the main groups to arrive in Western Europe are estimated as follows: 140,000 Turks, 120,000 Poles, 106,000 Iranians, 60,000 Yugoslavs, 45,000 Sri Lankans, 37,000 Lebanese, 30,000 Ghanaians and 27,000 Zaireans. In most of these cases, the rate of recognition of refugee status under the 1951 Convention has been very low.

The exceptional situation of two European countries — the Federal Republic of Germany and Turkey — is also worth noting. As well as receiving more and more people applying for asylum under the 1951 Convention, the Federal Republic of Germany also had, over this period, to take in and integrate a far larger number of people of German origin from the various countries of Eastern Europe. And Turkey had to host successive waves of people fleeing from the troubles and the deadly fighting in the neighboring countries. Although Turkey has not yet extended the application of the 1951 Convention to non-European refugees, it had to devote considerable resources to cope with all these arrivals without all the help it needs from the international community.

It may seem surprising that, given these figures (15 million refugees in the world, with 800,000 of them in Europe), Europe should be facing a profound crisis over asylum and refugees, 318,000 asylum seekers in Western Europe in 1989 — of whom very few will actually be given refugee status — may indeed indicate a worrying increase in numbers. But how many people realize that as many asylum seekers often arrive in just one country of the Third World in one month?

But the crisis in Europe is serious. It is in fact the worst situation which UNHCR has had to handle since it was first set up in 1950, because it affects the countries which have been the main supporters of humanitarian action in favor of refugees across the world and because anything which appears as a weakening of the humanitarian traditions of European countries will have serious consequences for refugees in other parts of the world.

Main characteristics of the different refugee situations

A brief analysis of the essential characteristics of the various situations of refugees in the world today will perhaps enable us to better identify the actions required and the possible solutions.

1. In the Third World

1. In general, one of the main characteristics of refugee situations in the Third World is that they often concern mass movements of rural populations, completely destitute, who meet up, on the other side of a border, with rural populations who have only slender resources themselves. And it even frequently happens that when they cross a border, refugees find that the populations they meet have themselves been displaced within their country following various disasters and are also totally destitute.

2. In these situations, the most immense urgency is to find shelter, food, water and medical care — needs which the Third World countries are not always in a position to provide, in spite of all the sacrifices their populations are prepared to make to help the refugees. In such cases massive aid from the international community is vital. Without it, whole regions would be prey to chaos, famine and epidemics.

3. National administrations in the Third World do not often have the means of looking at the mass arrivals of hundreds of thousands of people individually to decide whether each should be allowed onto the national territory. So a group which turns up at the frontier is generally admitted in its entirety. There are, however, situations where countries systematically turn away anyone seeking refuge.

4. The admission of refugees in Africa is considerably facilitated by the fact that refugees often find their own ethnic group on the other side of the border.

5. Most Third World countries are in no position to absorb permanently such large refugee populations. Refugees in the Third World are thus rarely able to obtain the nationality of their host country.

6. The best solution for rural refugees, and the one to which they all fervently aspire, is to be able to return home as soon as circumstances allow.

7. Voluntary repatriation is therefore the only conceivable solution for the vast majority of refugees in the Third World. In the meantime and until such voluntary repatriation is possible, the lives of the refugees have to be organized in such a way that they become self-sufficient and are not constantly dependent on other people's charity.

8. Sometimes, alas, particularly in Southeast Asia and Central America, the refugees are

confined in camps where they are unable to cater for their own needs.

9. The circumstances which bring about mass exodus are generally the result of acts of violence caused by serious internal upheavals, civil wars or foreign wars. The departure of urban dwellers, cadres, civil servants, individuals and small groups is often due to the violation of human rights leading to persecution and oppression. In general, the refugees who come to Europe belong to the latter category and the solution for them may be either voluntary repatriation or permanent integration in their new communities.

10. With the exception of refugees from Vietnam, the Middle East and Sri Lanka, very few refugees leave their region of origin. Urban refugees frequently have serious difficulties in surviving in the urban centers of the Third World and, unless they are able to earn a living on the spot, they will spare no effort to reach a country where they hope to find peace and prosperity.

11. The growing economic problems of many countries in the Third World compel an ever greater number of nationals of these countries to improve their way of life by moving up to the industrial world. Traffickers exploit these situations by setting up clandestine routes to the industrialized countries and recommending that economic migrants pretend to be refugees fleeing persecution.

2. In the industrialized countries

1. In the vast majority of the Western nations, asylum seekers are granted refugee status after an individual examination of each case according to a procedure laid down by law. If they are refused refugee status in the first instance, they can normally appeal to another body.

2. Once recognized, they are legally entitled to reside permanently in the host country, and, in particular, to earn income and enjoy the benefits of the country's welfare system. They may obtain the nationality of the host country in accordance with its laws.

3. Asylum seekers, while awaiting a decision on their refugee status, are usually given basic social assistance but are not always allowed to carry out a remunerative activity.

4. The criteria for recognizing status are those enshrined in the 1951 Convention. Thus, persons fleeing countries with violent situations endangering life or physical integrity are not necessarily recognized as refugees if those situations do not correspond to the 1951 Convention definition. However, all the Western countries agree that such persons cannot be forcibly sent back to their country of origin and they are granted temporary residence permits usually issued on humanitarian grounds. They are often referred to as "de facto" refugees.

5. The 1951 Convention does not stipulate that contracting states are to grant asylum to recognized refugees. However, in practice, all Western states (which have ratified the 1951 Convention) agree that recognition of refugee status should lead to permanent residence.

6. The recognition procedures, which should not normally take more than six months, have become far too slow because of the increase in the number of applications and the inadequacy of the means at the disposal of the authorities responsible for dealing with them. This leads to delays of several years during which the asylum seekers live

through terrible anguish, often at the expense of the host countries and communities, where they represent a considerable charge on the welfare budgets. It is estimated that 500,000 people are awaiting decisions on their applications for asylum at the present time.

7. Lastly, it is very difficult, both humanely and practically speaking, to send a person away whose refugee status has not been granted after three, four or five years of procedure, even if such person cannot be allowed to stay for one reason or another.

8. In fact, one of the essential characteristics of these situations in the West, is that persons who are not allowed to stay go underground, remain in hiding in the country or move into a neighboring country to try their luck again. Because of their irregular situation they become marginalized and provoke fear and rejection around them.

9. Faced with increasing arrivals and overloaded procedures, most of the countries in Europe reacted haphazardly by taking unilateral measures to make the conditions of access to their territory more stringent — without always taking into account the specific situation of a refugee as distinct from that of an economic migrant. It became important for any country not to be more accessible than its neighboring countries. In this process some of the basic principles of refugee protection, which had been so carefully established over half a century, were seriously threatened.

10. Against these worrying tendencies the European institutions reacted vigorously. Both the European Parliament and the Parliamentary Assembly of the Council of Europe have adopted various resolutions and recommendations over the past few years, denouncing the new practices and calling on member states to do their utmost to respect their humanitarian traditions and the obligations to which they have subscribed.

11. Consultations have begun at various levels in Europe to take account both of these concerns and of the forthcoming abolition of the internal frontiers of the European Community due to take place in 1992. These necessary and useful consultations have so far covered practical, often highly technical aspects, usually linked to asylum procedures, the immigration issue and border controls. The participants involved in these discussions are normally representatives of the national authorities in charge of immigration and alien control.

General considerations and outlook

1. In our modern world, it is no longer possible politically, economically or morally to live introspectively, ignoring what happens elsewhere. In particular, it is no longer possible for the countries concerned to try and deal with the refugee problem unilaterally without any consideration of the consequences for the rest of the world.

2. Although the current technical consultations going on in Europe are both necessary and useful, they are inadequate. Basic answers must be found to the key issues facing the states and the international community. This will ultimately contribute to the strengthening of humanitarian principles and of the institution of asylum. To find the right responses to the different stages of the problem, then every aspect of the whole refugee-asylum issue has to be studied thoroughly, from appearance through evolution to solution.

For instance: What are the root causes of refugee movements? What actions, what means are required to prevent the emergence of such causes? What is the role of the political and humanitarian organs of the international community in the prevention and elimination of these causes? What action should be taken to facilitate the voluntary repatriation of refugees? What should be done to ensure a fairer system of distribution of costs and greater regional and international solidarity in order to better help the countries whose geographical or economic situation is such that they are subject to massive influxes of refugees? What are the best ways of harmonizing asylum policies and making them fairer and more effective? What policies are required to facilitate the integration of those refugees who do not want to return home? Finally, what is the best approach to solve the situation of persons who are refused refugee status after detailed examination of their case?

3. The broad humanitarian vision required to undertake such an exercise can only be provided if leaders of states, at the highest political level, are aware of its far-reaching importance and decide to give their full support to its implementation.

4. The chances of success would be far greater if Europe, with its regional structures, could demonstrate that it is unanimous in wanting to bring the full force of its political, economic and moral weight into play to facilitate the solving of these humanitarian problems in conformity with its humanitarian traditions and its historic responsibilities.

5. It is not in the states' interest to try to devise solutions in secret. In democratic countries, only open debate and the cooperation of humanitarian organizations will provide the necessary support needed to achieve the desired objectives.

6. Events of recent years indicate greater detente in relations between states and, therefore, may lead to a reduction of the regional conflicts which are the main cause of refugee exodus. This atmosphere of detente should enable many states' representatives to engage in a dialogue and seek solutions to the problems of refugees more calmly and more thoroughly.

7. The growing economic imbalance between the Industrialized World and the Third World, accompanied by the gradual depopulation of the rich countries and a fast expanding population in the developing ones, is another source of political tensions and upheavals which cause mass exodus. If such tensions and imbalances and departures are to be reduced, then the rich countries have to do their utmost to grant the vital economic aid to assist in the development of the poor countries and ensure greater well-being for their populations. The efforts made by the European Communities, particularly through the Lome Conventions, are remarkable in this respect. The measures taken by the industrialized countries in order to reduce the Third World debt are working along the same lines and should be intensified.

8. Refugee problems should not be confused with migratory movements. Practically speaking, however, migratory movements have a considerable influence on the way refugee problems are handled. The fact that economic migrants and refugees have been lumped together has been harmful to asylum seekers and refugees in the West and more particularly in Europe.

9. The spectacular developments in Central and Eastern Europe are bound to generate major migratory East-West movements in the coming years. It is urgent for the Western countries to devote their full attention to this question and prepare themselves accordingly.

10. Throughout the 19th century (when more than 45 million Europeans emigrated to other parts of the world) and a good part of the 20th, Europe was a continent of emigration. It has now become a continent of immigration, a situation to which it has not yet fully adapted.

11. Whereas its population was one third of that of the world in the last century, it will only account for 3% by the end of this one. If Europe wants to survive in tomorrow's world, it must try to maintain a minimum of demographic balance. Its political leaders must devise, as a matter of urgency, a long-term immigration policy, carefully thought out and organized. In this regard, it must be remembered that refugees have traditionally always been, in the long-term, a source of considerable enrichment for the countries which received them.

Refugees, by definition, are men and women who have the courage of their convictions and are profoundly motivated. They thus tend to have the moral resources needed to become active and productive members of their host societies. In any properly thought out policy of immigration, they constitute precious investment which should not be overlooked.

12. It is important, above all, never to lose sight of the fact that refugees only leave their ancestral lands for compelling reasons. And that they all have but one desire, to cease being refugees and live a normal, dignified life once again.

Source: The A.C.P. -E.E.C. *Courier*, May-June 1991, Vol. 121

Additional teaching resources

Background resources and curriculum guides

Bell, Samuel and Soley, Mary E., Guest Co-Editors. *The New Immigration Challenge*, special issue of *Social Education*, Vol. 50, No. 3, March 1986. *Contains articles on immigration curriculum, immigration issues since 1965, and an extensive resource list for teachers.*

Bentley, Judith. *American Immigration Today: Pressures, Problems, and Policies.* 1981 ($4.95, paper. Julian Messner, 1230 Avenue of the Americas, New York, New York, 10020). *This useful book focuses on how new immigrant groups — including Hispanics and Asians — adjust to life in the United States.*

Brown Cynthia S. *Like It Was: A Complete Guide to Writing Oral History* ($9.95 postpaid from Teachers and Writers Collaborative, 5 Union Square West, New York, NY 10003). *Useful guide on how to conduct interviews and how to write them up.*

Gabelko, Nina Hersch. *Reducing Adolescent Prejudice: A Handbook* (NY: Teachers College Press, 1981; paper $15.95; ADL 823 UN Plaza, NY 10017). *An excellent guide dealing with basic issues of prejudice and discrimination.*

Immigration: What We Promised, Where to Draw the Line. National Issues Forum, 1987 (Kendall/Hunt Publishing Co., 2460 Kerper Blvd., Dubuque, IA 52001) *Focus on how to define a realistic immigrant admissions policy. Teacher's guide and student handbook available.*

Langhehs, Chic. *Ethnic Heritage Series: The Immigrant Experience. The Long, Long Journey*, Experimental Unit, 1976; grades 7-12 ($3.90 plus postage, paper copy. ED 173-227. ERIC Document Reproduction Service, P.O. Box 190, Arlington, VA 22210). *A good teachers' guide centering on assimilation problems faced by one new immigrant family.*

New Faces of Liberty Curriculum for Grades 5-8 1988. 124-page binder, $15 plus $3 postage. Curriculum concerns U.S. as a nation of immigrants. Enhances student understanding of what it means and how it feels to be a young refugee or immigrant..

New Faces of Liberty: Collected Essays — 8 essays, $15 for the set, plus $3 postage. Experts discuss newcomer students' adjustment to American culture, especially in the classroom. Curriculum and essays available from San Francisco Study Center, 1095 Market St. #602, San Francisco, CA 94103.

Classroom materials

Books for students

Ashabranner, Brent. *The New Americans: Changing Patterns in United States Immigration*, 1983; grades 7-12 ($13.95, cloth. DMC 1102-16. Social Studies School Service, P.O. Box 802, Culver City, CA 90232-0902). *Discusses controversial issues in current U.S. immigration policy.*

From the Far East: Coming to America. American Immigrants Series ($2.25, paper. DLT 127-16. Social Studies School Services). *A useful student paperback which uses primary sources to explore push-pull factors and adjustment of immigrants from the Far East.*

From Mexico, Cuba, and Puerto Rico: Coming to America. American Immigrants Series ($2.25, paper. DLT 101-16. Social Studies Service).

Handlin, Oscar. *The Uprooted*, 1973, Revised ($7.95, paper. LB3137-16, Social Studies School Services). *Classic account of turn-of-the-century immigration.*

Twelve Years A Slave, 1991 (48-page illustrated script and three audiocassettes, $25, from San Francisco Study Center 1095 Market St. #602, San Francisco, CA 94103.) Dramatic retelling with music and songs of the true story of Solomon Northup, a free black man in the North, who in 1841 was kidnapped and sold into slavery in the South. Communicates a feeling for the period that deepens students' understanding of this period of U.S. history.

Films

"The American Experience: Becoming an American," 1975. Grades 4-8, 22 minutes, color ($15.25 rental; Audiovisual Library Service, University of Minnesota, 3300 University Ave., S.E., Minneapolis, MN 55401). *Explores assimilation through the experiences of a Chinese, a Mexican, and an Italian immigrant family.*

"Great Branches, New Roots: The Hmong Family," 1983. Grades 7-12, 42 minutes, color ($25.50 rental; Audiovisual Library Services). *Focuses on how the Hmong family helps members of this new immigrant group survive in urban America.*

"The Way of the Willow," 1982. Grades 7-12, 29 minutes, color. ($24.50 rental; Audiovisual Library Services). *Dramatizes adjustment of Vietnamese boat people in Canada.*

"Yo Soy Chicano," 1972. Grades 8-12, 59 minutes, color ($30.24 rental; Audiovisual Library Service). *Explores the Chicano experience from Pre-Columbian times to the present.*

Filmstrips

"The New Immigrants," 1980 (two color filmstrips, two cassettes, activity guide; $89.00; SED 103C-16, Social Studies School Services.) *Discusses history of immigration, including assimilation of various ethnic groups.*

"Refugees, Immigrants, Illegal Aliens: Impact on America," 1981. Grades 6-9 (filmstrips, cassettes & guide; $35; SVE 111-17 Social Studies School Services) *Discusses complex adjustment problems of new immigrants and refugees.*

Simulations

Rafa Rafa. Grades 4-8, two class periods ($25.00 Social Studies School Services). *Designed to give students experiences interacting with a different culture.*

Primary sources

Namias, June. *First Generation: In the Words of Twentieth-Century American Immigrants.* Beacon Press, 1978. *In this useful book, immigrants coming to the U.S. during the 20th century discuss push-pull factors and life in a new country.*

Younglove, Carol, Editor. *Reflections: Young Immigrants Tell Their Stories.* Hayward: Alameda County Superintendent of Schools, 1982. *Edited autobiographical stories written by new immigrants attending high school in the Bay Area. Accounts discuss push-pull factors and adjustment in the U.S.*

Migration glossary

absorption, entry of immigrants into productive economic and political activity at a new place of residence.

acculturation, immigrants' adoption of the customs and values of a new place of residence.

assimilation, integration of immigrants and their cultural contributions into the social structure of a new place of residence.

asylum, protection granted by the United States to people who fear persecution or death if they return to their native countries. Those granted asylum are called asylees.

collective migration, large groups of individuals or families who decide to migrate together. In very large numbers this may be called **mass migration,** or in the event of an emergency or catastrophe an **exodus.**

colony, a group of people who settle in a distant land but remain under the political jurisdiction of their native land.

commuting, the regular journey across national borders between the place of residence and the place of work.

deportation, legal removal of an alien for entering another country illegally or for violating the terms of a visa. Deportation must be ordered by an immigration judge.

displaced person, an individual moved from his or her place of origin by a public authority.

emigrant, person who leaves one country, state or region to settle in another. The term emigré usually is applied to a person who leaves his or her native country for political reasons.

evacuation, movement of whole populations to safeguard them from catastrophe.

expulsion, government action that forces a particular group to leave their country of residence.

forced migration, movement of individuals compelled by public authorities.

fusion or integration, disappearance of recognizable differences between immigrants and the population of the new country.

immigrant, one who settles in a new country, region or environment.

immigration, settling in a new country, region or environment.

internal migration, migration within a given country.

international migration, migration across the borders of one sovereign state into another.

legal or documented refugee, person who has official documents allowing him or her to move from a place of origin to a place of destination to escape danger or persecution. **illegal or undocumented refugee** has no official documents.

migration, change of residence from one geographical area to another.

migratory movement, portion of the total population movement that is due to migration.

pull factor, reason a migrant is attracted to a particular place of destination.

push factor, reason a migrant leaves a place of origin.

refugee, someone forced to leave his or her country and unable to return because of threat of persecution over race, religion, nationality, membership in a particular social group or political opinion. Refugees may get permanent refugee status after living in the United States for one year.

repatriation, movement back to the place of origin; generally the movement is sponsored by a public authority.

return migration or **re-migration**, movement of individuals back to their place of origin after they have been absent for some time.

seasonal or **labor migration**, the movement of individuals to work during a certain season or at a specific job.

segregation, populations that live in the same territory but remain separated by barriers imposed by custom or the force of law.

stereotype, a fixed mental image a person holds that *all* people who share certain specific characteristics (e.g. race, gender, age) are alike in many other ways. (e.g. beliefs, behavior).

travelers, persons crossing a political border who are not changing their place of residence.

voluntary migration, migration that takes place on the migrant's own initiative.

Adapted from: *Multilingual Demographic Dictionary*, English Section, Population Studies, No. 29 (New York: United Nations Department of Economic and Social Affairs, 1958), pp. 46-48.

Student Materials

Name: ______________________ Period: ____________

Refugees:
Where do they come from?
Where do they go?

Homework: Answer the following questions based on your own knowledge.

1. Define immigrant. ______________________

2. Define refugee. ______________________

3. List the three countries that you believe **send** the most refugees to other countries.

a. ______________________

b. ______________________

c. ______________________

4. List the three countries that you believe **receive** the most refugees.

a. ______________________________

b. ______________________________

c. ______________________________

After discussing your ideas in class, complete questions 5 and 6.

5. Which three countries send the most refugees?

a. ______________________________

b. ______________________________

c. ______________________________

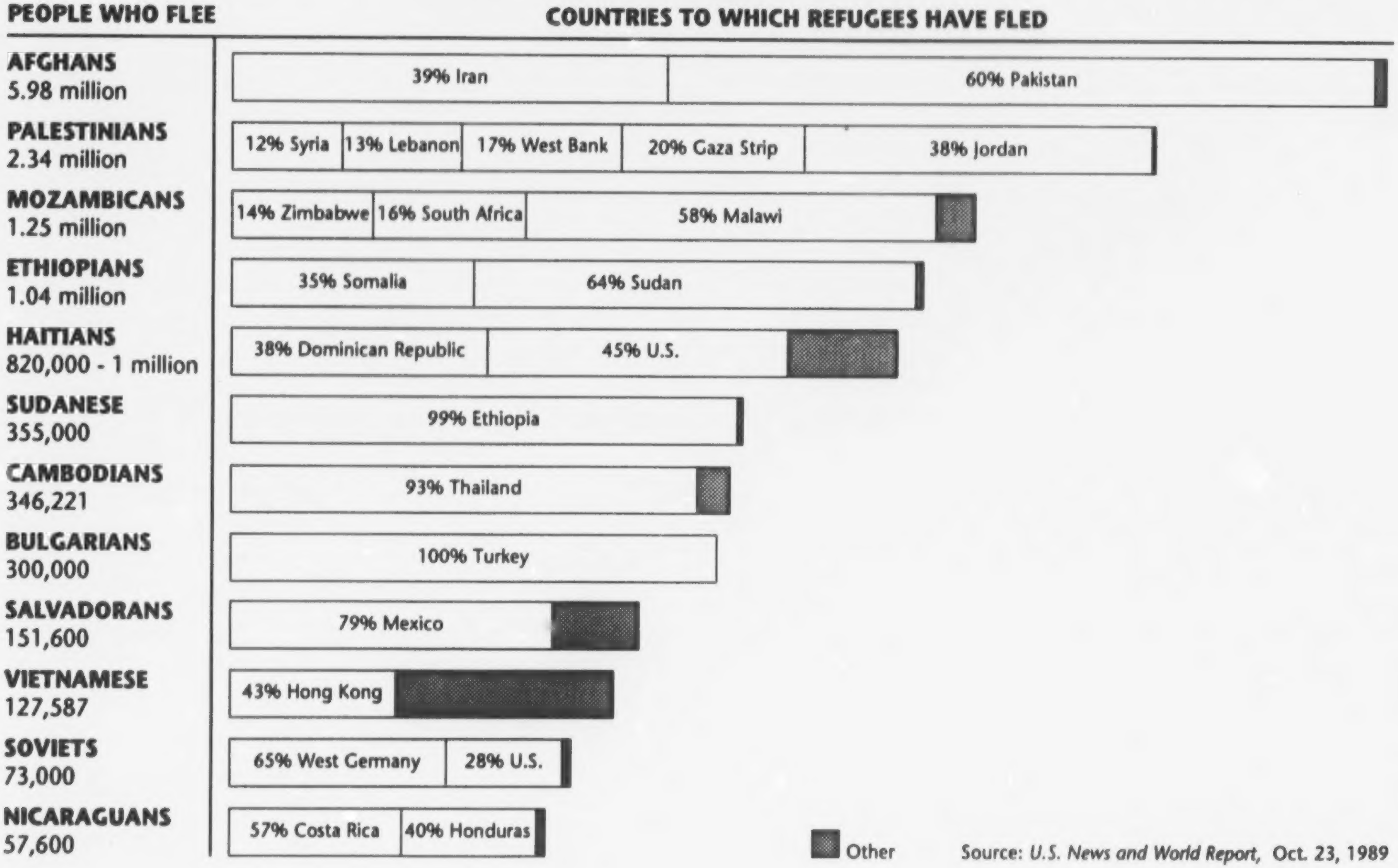
6. Which three countries receive the most refugees?

a. ______________________________

b. ______________________________

c. ______________________________

Worldwide Refugee Movement



Source: *U.S. News and World Report,* Oct. 23, 1989

Immigration to the United States, 1790 - 1990

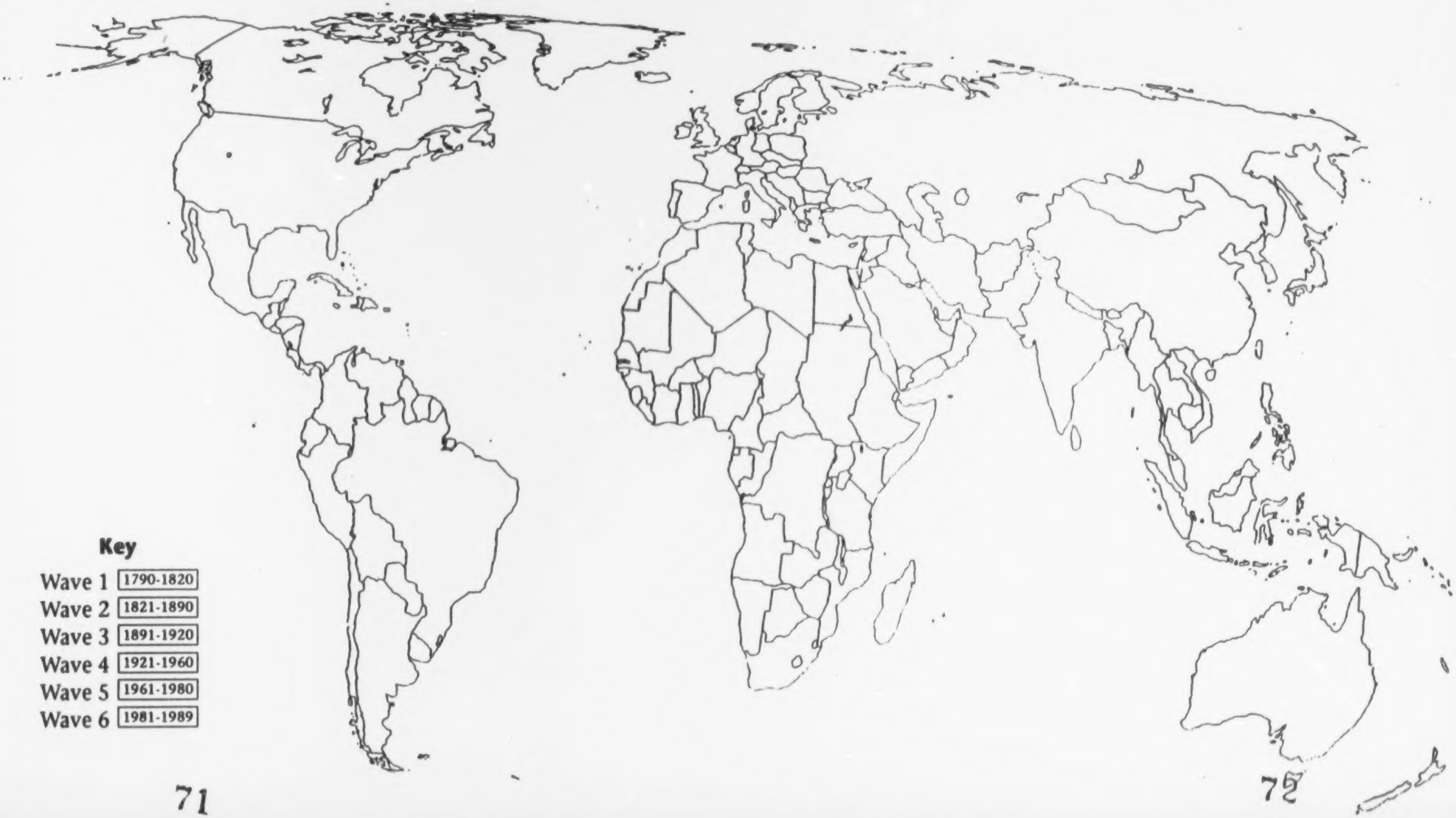
Year of arrival	Countries sending largest number of immigrants & refugees
1981-1989	Mexico, Philippines, Vietnam, El Salvador
1961-1980	Mexico, Cuba, Philippines
1921-1960	Canada, Germany, Mexico
1891-1920	Italy, Austria-Hungary, Russia
1821-1890	Germany, Ireland, United Kingdom
1790-1820	England, Western African countries bordering on the Gulf of Guinea (slaves)

Source: U.S. Select Commission on Immigration and Refugee Policy, Statistical Yearbook; Immigration Policy and National Interest (Washington, D.C., 1989), p. 96.

Name ______________________________ Period ____________________

LOCATING PLACES OF ORIGIN STUDENT MATERIALS 4

Directions. Select six different colors, one for each group in the table (Student Materials 3). Using an atlas, locate all the countries in group one, and draw a line in the that color from the sending country to the U.S. Repeat using a different color for each of the other groups. Then locate and color in the rest of the groups, using a different color for each.



Key

Wave 1	1790-1820
Wave 2	1821-1890
Wave 3	1891-1920
Wave 4	1921-1960
Wave 5	1961-1980
Wave 6	1981-1989

Chronology of U.S. immigration laws, 1789-1989

1789 U.S. Constitution gives Congress the sole power to encourage or limit immigration.

1790 Congress passes a law to limit citizenship by naturalization to free, white persons.

1870 Congress passes a law allowing people born in Africa or of African descent to become U.S. citizens. Asians can't become citizens.

1882 Congress passes the Chinese Exclusion Act, which denies citizenship by naturalization to the Chinese.

1907 President Theodore Roosevelt signs the "Gentlemen's Agreement" with Japan to limit Japanese immigration to the United States.

1924 Congress passes the Immigration Act, which sets immigration quotas based on the number of people from a given country living in the United States in 1890. This law — combined with the law of 1870 — effectively halts immigration of nonwhites to the United States. It also prevents large numbers of Jews from fleeing Nazi Germany during the 1930s and 1940s.

1943 Congress repeals the Chinese Exclusion Act.

1952 Congress passes the McCarran-Walter Act, which gives the right of citizenship to all immigrants, including Asians. It also establishes a rigid quota system in which most Asian and Middle Eastern countries are allowed only 100 immigrants per country per year. European countries, on the other hand, are given more liberal quotas. Germany, for instance, is allowed about 2,500 immigrants per year; Italy is allowed about 6,000 and France about 3,000.

1965 Congress passes another immigration act called Public Law 89-236, which eliminates the quota system established in 1952. Under this law, 20,000 immigrants per country per year are allowed to immigrate from most Asian, African and Middle Eastern nations. The law also establishes a new system of preferences for selecting who from each country can come to the United States. For example, first preference is given to a son or daughter of an American citizen; last preference is given to a refugee.

1980 Congress passes the Refugee Act of 1980, which allows more refugees to enter the country. It also gives the president the power to admit additional refugees in an emergency.

1986 Congress passes the Immigration Reform and Control Act to try to decrease the number of illegal immigrants entering the United States. It grants amnesty to illegal aliens who have been in the United States since January 1982, and establishes fines to employers who hire illegal immigrants.

1990 Congress passes a new immigration bill that increases the number of immigrants allowed to enter the United States and and gives greater preference to professionals, investors, skilled workers and immigrants from Europe and Africa.

Sources: Tricia Knoll, *Becoming Americans: Asian Sojourners, Immigrants and Refugees in the Western United States*. (Portland, OR: Coast to Coast Books, 1982); Myron Weiner, "Immigration: Perspectives from Receiving Countries," *Third World Quarterly*. 12 (1) January 1990, pp. 140-165.

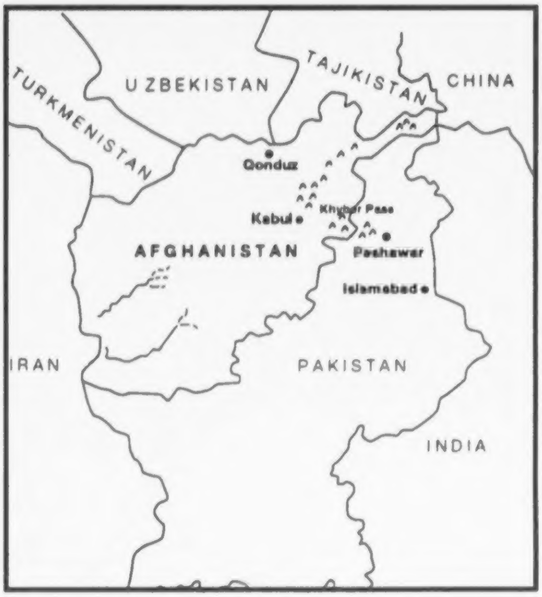
Name: ______________________ Period: ______________

Data chart

Act	Favored	Not favored

Background on Afghanistan

Afghanistan is landlocked. It lies along the ancient trade and conquest routes that stretched from the Mediterranean Sea to China. Sometimes considered part of the Middle East, and sometimes considered part of Asia, Afghanistan's population is composed of many tribal and ethnic groups. The Pathans, the dominant group, make up about 40% of the population. Afghan Persian (Dari) is spoken by a third of the population; Pushtu is spoken by about half; at least 70 other languages and dialects are spoken within the country. Afghanistan is a Muslim country. Except for a small urban population, most Afghans engage in agriculture and live in clans and tribal groups that practice centuries-old customs. Kabul is the capital city.



Afghanistan has had a turbulent history. Parts of it were conquered by Alexander the Great, then by Scythians, White Huns and Turks. In A.D. 642, it was invaded by Arabs, who brought Islam to the area. The Arabs gave way to the Persians, followed by the Mongols (Genghis Khan) in 1219 and later by the Moghuls (Babar). In 1747, modern Afghanistan was founded by Ahmed Shah (King) Durrani. Until the Marxist victory in 1978, all of Afghanistan's rulers were from Durrani's tribe, the Pathans. During the 19th century, Britain fought two wars trying to gain control of Afghanistan. Despite fierce resistance, from 1880-1901, Britain effectively controlled Afghanistan's foreign affairs, but gave up in 1919 after a third war with the Afghans. August 19, 1919, is considered Afghanistan's official national day of independence.

In 1964, Zahir Shah introduced a constitution that permitted political parties and the election of one-third of the deputies by the people. Zahir's economic and social reforms met with little success. In 1973, Mohammed Daud, the cousin of King Zahir, led a coup, this time deposing the king and proclaiming Afghanistan a republic. Daud named himself as the president. In April 1978, two factions of the communist People's Democratic Party of Afghanistan (PDPA) united, overthrew the ruling family and established the Democratic Republic of Afghanistan. Opposition developed almost immediately; many Afghans opposed the imposition of Marxist-style reforms that ran counter to deeply rooted traditions.

The Soviet Union signed a new treaty of friendship in December 1978, and Soviet aid grew significantly. As the Afghan army began to collapse, large numbers of Soviet airborne forces began to land in Kabul on December 24, 1979. Babrak Karmal was installed as president of the PDPA by the Soviets, but fell from favor and, in 1986, was replaced by General Najibullah, former chief of the Afghan Secret Police, the KHAD. Civil war continued, with anti-communist fighters called Mujahedeen active throughout the country.

In April 1988, the Soviets, led by Mikhail Gorbachev, signed a 9-month troop pull-out agreement. After withdrawing half of their troops, the Soviets stopped, claiming that the United States and Pakistan had violated the peace agreement provisions on nonintervention. It wasn't a year later, in 1989, that all Soviet troops were withdrawn, and Najibullah was able to stay in power. The civil war continues as Najibullah and the PDPA try to win adherents by modifying communist policy (i.e., accepting Islam as the state religion) and the Mujahedeen try to unite as the Islamic Unity of Afghan Mujahedeen (IUAM).

Although most of Afghanistan is mountains and deserts, three-quarters of its workers farm and produce more than half the gross domestic product, mainly wheat. Food production has declined as a result of sustained fighting, while the production of opium, which requires little attention, has increased during the war. Natural gas, Afghanistan's chief export, goes exclusively to the Soviet Union. Before the Soviet occupation, the United States and Western Europe imported lamb pelts and carpets from Afghanistan; the United States sold Afghanistan cigarettes, fertilizer and used clothing. Afghanistan's current economic dependence on the Soviet Union is nearly total; all its energy imports come from the U.S.S.R., which takes 75% of its exports.

Afghanistan's population is not growing because of the war. Annual per capita income is $273; life expectancy is 36.6 years for males and 37.3 years for females. Six years of school are mandatory but fewer than 10% of Afghans are literate.

Afghanistan has a population of almost 15 million people, but a third of them are living abroad as refugees, making Afghans the largest group of refugees in the world. Pakistan has taken the majority, three million to four million, who flee through the Khyber Pass and stop in the mountain city of Peshawar or go on a little farther to Pakistan's capital, Islamabad. About 1.9 million Afghans are in Iran and about 26,000 are in the United States. Kabul has 2.5 million people, triple its prewar size.

During the 1950s and 1960s, U.S. relations with Afghanistan were cordial. The United States sent foreign aid and the Peace Corps. Relations cooled after the Marxist government was installed; after the murder of the U.S. ambassador in February 1979, the Peace Corps was withdrawn and all assistance agreements terminated.

The United States has provided aid to the refugee program in Pakistan, officially $450 million. Unofficially, it has provided much more aid, with approximately $2 billion given to the Mujahedeen through the CIA. The United States may end its aid to the Mujahedeen soon; President Bush and President Gorbachev are discussing whether both countries will stop supplying arms to the civil war in Afghanistan.

Sources: "Afghanistan," *Countries of the World and Their Leaders Yearbook*, 1990, Detroit, MI: Gale Research, Inc. 1990, pp.170-171; Mark Fineman, "Afghan Rebels Fighting Themselves, Not Kabul," *San Francisco Chronicle*, May 1, 1990; Anthony Hyman, "Afghanistan: Apathy and Anger," *Middle East Journal*, (July 1990), pp. 22-23.

Hogai's story

Interviewer: When and where were you born?

Hogai: I was born in Kabul, Afghanistan, in 1971. I'm 18. I lived in Afghanistan for 10 years, and then I went to Pakistan.

Interviewer: How long did you live in Pakistan?

Hogai: We came here in 1987. We spent 6 years in Pakistan.

Interviewer: Tell me about Afghanistan.

Hogai: We lived in Kabul. My father was working for the government. My mother was a teacher, and my older sister was a teacher, too. It was high school. My mother was teaching world history.

Interviewer: Did you have brothers and sisters?

Hogai: There were all my brothers and sisters. I guess they were students, but they didn't finish the school. I'm the youngest. There are six in our family, three girls, three boys. My oldest sister was about 17 when we left Afghanistan.

Interviewer: What was school like in Afghanistan?

Hogai: I was in third grade when we left. I went to three years of school in Kabul. When the Russians came about 1980—Kabul is a big city—we were living in the middle of the city. It was a big house. It was two floors, and it had like eight rooms, and we were sleeping there. That was a big house; it had a big back yard, everything, and we were happy there.

Interviewer: Where did your relatives live?

Hogai: I didn't have a grandmother or grandfather there, but my auntie and my uncle—they are now living in Germany, and they left Afghanistan, too. We don't have any relatives now in Afghanistan. Before the Russians came they were living very near us, like four streets behind us, or something. There was a lot of family in Kabul—grandmother, grandfather, aunties, uncles. One of my uncles was a doctor, and one of my aunties was a teacher.

Interviewer: What was your school like?

Hogai: My school was not like this school. Afghanistan is the poorest country in the world, and everybody knows that. The students don't have materials to study, to learn something. All the Afghanistan kids were so smart. They were sitting on the floor and studying and learning. It was so hard, but we were going to school for three hours, for four hours. All the schools had two times: I was going in the morning, but my sister was going in the afternoon.

Another way my school was different in Afghanistan is the students were very respectful of the teachers. They wouldn't do anything different—if the teacher told us what we have to do, we don't do something else like the way American students are.

Interviewer: What happened when the Russians came?

Hogai: My older sister was going to the university, I was in second or third grade, and my mom was a teacher, and that was the first time we heard that the Russians were coming. Because of the airplanes and everything. I didn't know about the horrors. We just noticed that the Russians were coming and the tanks, the helicopters, and there was fighting, like shooting and guns, and everything. After that we knew that the Russians were coming.

The Russians wanted all the Afghan people to be communists. They didn't want the people, they wanted the country; they wanted to spoil it. In Afghanistan there are a lot of mountains. That's what the Russians came to get.

After a few months, the Russians wanted all the teachers and students to be communists, and they wanted my mother to be a communist, too—all the kids, even the youngest like me.They are sending young kids to Russia to teach them the way the Russians are. But my mom didn't want to be a Russian, so they fired her.

Before my mother got fired, they killed my father. I don't remember why —because my father didn't want to be Russian. After that, we went to Pakistan. We went because my brother was young, too, and they were 15-year-old boys to be soldiers to go to the war. Also, because my mother didn't work, we had no way to get money for us, and there was no food, nothing.

Interviewer: How long did you have to survive after your father died?

Hogai: Not very long. My mother had such a hard time with that. She was selling stuff from the house so we could eat. We had a lot. We had a good life. What we have here, we have more than that. Our relatives couldn't help because my uncle and aunt had left Afghanistan.

Interviewer: After about a year, then, your mother made the decision to go to Pakistan. Why did she decide to go?

Hogai: Everything happened every day. It didn't stop. It got worse and worse. Because they wanted to take my brother to be a soldier, my mother didn't want him to be killed by the Mujahedeen. They would keep him for four years and you didn't know if he would come back alive.

Interviewer: How did you get to Pakistan?

Hogai: By horses and by walking. We left and we walked for two or three days, day and night, sometimes mountains—the Urals. There was no water, no food to eat and the airplanes were bombing when they see the people walking to Pakistan. That was dangerous. I remember that. We didn't eat for two days, even water. We went with a group of people we didn't know because they were coming from different cities. It was like a caravan. We took jewelry, money, family pictures, some books, some food, and just one change of clothes that you had to wear.

Interviewer: Were you able to take anything special?

Hogai: No. Our mother didn't say anything about it to us because if she did we would tell it to someone. We didn't know that we were leaving until we got out of the house. Our mother was carrying all our things—she was wearing a chador. I didn't wear a chador; I was too young. But my sister did. She was wearing the black dress. There's a lot of different people in Afghanistan. The other people who live in the mountains, they cover themselves and wear long black dresses, the kind my mother was wearing.

Interviewer: So your mom and her six children—who were 10 to 17 years old—left Afghanistan.

Hogai: Yes, and we were paying to leave Afghanistan because there are a lot of people who live between Pakistan and the city of Kabul—it's like a free country—they don't have any government, nothing, to keep them from doing this. We were paying for them—each person—like 10,000 Afghani (about $5,000)—it was very expensive.

Interviewer: So what did these people do for you?

Hogai: Nothing. They were in front of us, walking and showing the way we could go. They gave us horses when we got near the foot of the mountains. They got us horses because we couldn't walk on the mountains.

There were about 150 people in our group. The Mujahedeen sometimes came with us because they always walked. They care about people—to keep them from the Russians—but at that time they didn't care about the people. They care about themselves; they didn't show us the way out.

It took seven days. We had food for a while, but when we got in the mountains, we had to spend the night for three days. The Russians and the Mujahedeen were fighting and we had no way to get out from there. We ate all the rest of our food waiting because we had just enough to get over the mountains to Pakistan.

Interviewer: Did the Russians attack you?

Hogai: The Russians knew the way the people were going out from the country. That's why they were attacking there. A lot of people were killed there. I was so young, but I saw a body over there. And I can't forget it. My mother covered my eyes, but I saw it. Before we got there—to this place—they killed a family. The Mujahedeen put rocks around the bodies—that's it—and left them there. And we had to walk by it. There were a lot of bodies, just beside the road. The Mujahedeen were killing people, too. Like my family was in danger—they knew that my father worked for the government, and they would just kill you. We were afraid of both the Russians and the Mujahedeen.

Interviewer: So what happened when you got to Pakistan?

Hogai: In Pakistan we didn't know anybody. We went to Peshawar—it's like Afghanistan; before World War I or II, it was part of Afghanistan. It was the Islamic city of Pakistan, and we spent six years there.

We had a lot of problems in Pakistan, too, because people are coming to Pakistan from Afghanistan, and they want to go somewhere else, like Germany, France, here. They have some money—if they didn't have money or some relatives in Germany or the United States, they wouldn't go to Pakistan. I think all the governments should help—but they don't pay for anything. A lot of people are living in Pakistan. A lot are refugees, some of them live in camps. I wasn't in a camp. We lived in the city—we had two rooms, with my mother it was seven people. We had a lot because in Pakistan two families have one room for themselves. We had two rooms, a bathroom, and a kitchen, and we had lots of things.

My mother didn't try to work there, but my brother-in-law was working. My auntie in Germany was helping. She was sending us money. But it was hard living there. The people in Pakistan are Muslim, and we were Muslim, too. The language was different.

This was a big problem. We didn't know where to go to shop, where the meat was or something. The other problem was the government. The people in Pakistan don't want the Afghans in Pakistan, even though they get rich from us. We bring all our money from Afghanistan, and we have the jewelry. The Afghans saved a lot of money when they were in Afghanistan, and they had to spend all the money when they were in Pakistan. And the Pakistanis get rich, and they don't want to give us good houses or apartments for us to live. When we went to rent an apartment, they wanted like $5,000, advance, because they think we have money.

Interviewer: Did you go to school there?

Hogai: I went for about two months. I went there to study English. There was a school where an American teacher was teaching English. But it was far away, and I didn't even learn the alphabet in there. So I stopped going there because it cost a lot of money to go there and pass. So I spent all my time at home playing with my brothers and sisters and the Pakistani kids.

We had to pay for the Pakistani school, and I didn't go. There was an Afghanistan school that was teaching my language there—the Mujahedeen taught it. I went there and learned a little bit of my language. I went there almost every day. They use two languages in my country—Farsi and Pushtu. A lot of people use these languages, but in Afghanistan there are many other languages and a lot of people were using the other languages. So we learned the two languages.

Interviewer: Who in the family worked, then?

Hogai: My sister got married in Pakistan. My brother-in-law was a businessman. He bought a Suzuki car that was just like a bus, and he took people places. He was an Afghani. We are not supposed to marry a non-Muslim. A Pakistani would have been OK, because they are Muslims.

Interviewer: How did you get to this country?

Hogai: Everybody come, except my sister. My sister went to Germany and she had to be with her husband. She went to Germany because she had no way to come here. She didn't have a passport or anything, but there were people in Pakistan who take money from people and send them to Germany without anything— a passport or a visa. My brother-in-law has a passport because he is a businessman.

Then we came here because my auntie is living here. She sent us a sponsorship, and we came after that. She's living in Fremont now, but at that time she was living in Hayward. We came here to my auntie's house.

Javed's story

Javed: I was born July 20, 1971, in Qonduz, Afghanistan. I went to Pakistan in 1983. I was about 12 when I left Afghanistan. I came here in September 1987.

Interviewer: What do you remember about life in Afghanistan?

Javed: I think I was in 2nd or 3rd grade when the Russians invaded Afghanistan, and we were still going to school after one year. The Mujahedeen freedom fighters, they started fighting the communists. Because of the war the schools were destroyed and everything, bullets, people outside dying. So my parents said to leave for Pakistan.

Interviewer: So you spent about three or four years of your life with the Russians in Afghanistan. Tell me about your family.

Javed: My family right now they are in Pakistan. When we first went to Pakistan, we wanted to come to the United States, but in order to come to the United States, you have to have relatives here. We didn't have no one. So we just gave up the idea of coming to the United States. We started to make a life for us over there. So my father started working and slowly, you know, the life got better, 'cause my father worked hard. After that, in 1987, my father decided to send me to the United States for education. And I'm on a student visa right now.

Interviewer: I see. Let me ask you about your family. How many brothers and sisters lived with you in Afghanistan?

Javed: Two of my brothers lived with me over there, with one of my sisters. I'm the oldest. The city we lived in was a pretty popular city. It's close to Russia. It's a medium-sized city.

Interviewer: Did your father work in Qonduz?

Javed: Back then my father was still in college. And I was going to school. And my grandpa had land and a farm in a village one hour from the city. We moved back to my grandpa's in the village after the Russians came. All the cities were occupied by the Russians, so around the cities, the villagers, they are all Mujahedeen. So we just moved to the village until 1981.

My grandfather's farm was about 500 acres. He grew wheat, cotton, and like that. The villagers thought my grandfather was very rich. My father was his youngest son. He was helping my father go to college. My mom stayed home and cooked.

My father was learning to be a high school teacher. But he couldn't get his degree. He went to jail one year, my father, because some of his friends were communists. They said, "Come and join our party, Communist Party." My father refused, so he was captured and sent to jail. My father was a Mujahedeen, or he used to help them. That's when we went to the village. After one year, the jail was broken into by the Mujahedeen. So in 1982 my father decided to get out of the country.

While we were in the city, we heard shots all night. We couldn't sleep. At night, from 6 o'clock until 8 a.m., all you could hear was just firing, bombs, bullets all around. Nobody could walk, nobody could go anywhere as the evening started.

Interviewer: Was the village safer?

Javed: The village was not safe either. The Russians would come into the villages with airplanes, helicopters. They used to bombard the houses anywhere. They would kill anything they see. We had to hide. We spent about a year in the village. We didn't go to school. We could go outside sometimes, but when I went to sleep, I had no hope that I would see my parents again tomorrow morning. I was so scared that I couldn't sleep. No one in the family could sleep.

One time, my grandpa was watching through the window. The Russian helicopter had seen my father and fired on him, and he was lucky that he didn't get shot. We had a big wall around our house, but the wall was kind of broken. We had a lookout tower. It was a big house, wealthier than the others in the village. Inside the wall was a yard, garden, and the house in the middle. There were flowers and stuff. We had a front gate and a little gate in the back. We used to hear the tanks and my father would leave by the back gate. The house had four bedrooms. We got water from a well in the yard. The wall was very old, about 100 years old. It was about 20 feet high.

Interviewer: So who lived in the house?

Javed: My grandpa, my grandma, my parents, and my brothers and sister. We had two servants.

But I was always worried about my father. He'd leave the house and fight. We didn't know where he was. We'd hear that someone was killed around there, in a field or something, and we would go, just in case to see if it's him. The Mujahedeen were the only people in the village. They were all 20-year-old boys and my father led them. In this village we were respected a lot, and also most of the villagers, their education was very poor.

Interviewer: It must have been frightening. What did you do during the day?

Javed: In the daytime, we used to go to the mosque—and we used to take religious lessons because the schools were destroyed, and we liked going to church. After that, you know, the kids play around. Sometimes we went shopping, but it was dangerous. We played soccer sometimes.

Interviewer: So then in 1981 or 1982 you left for Pakistan. Who made that decision?

Javed: The decision was made actually by my mother's dad. He was living in the city. He worked for a government office. He was like a lawyer. He told my dad to leave the country, though my other grandpa wasn't happy; he didn't want to see his son leave his home. My father's father couldn't leave because he had a house and lands, and it was too hard. He was old.

We had a meeting with my mother's dad. It was hard to tell anyone because they might stop you. Inside the village someone might tell. We decided to go to Pakistan because they accept refugees, and it's on the border. It's easy. They don't ask you for a passport or documents, no nothing. Nobody could go to Iran. They would catch you and just turn you in to the communists in Afghanistan. The president of Pakistan is a nice guy. He just said that it could be happening to me one day so he just opened the border. So millions of refugees started to go to Pakistan.

We took horses through the mountains. There were about 40 families just like us. People joined us along the road. It took about a month to get over there. We went through the Khyber Pass. I couldn't walk, and my father had to pick me up, and my little sister and brothers. The women had to be on the horses, and the children, but sometimes the horses got tired. It was a very hard journey. We weren't sure we would get there alive. On the way, you can't trust people.

There are people who guide you and lead you for money. You know, the people who live there. We had to buy food and water. It was very expensive. Like the regular price of bread was 5 Afghanis, and it would become 40 on the road. There was a shortage of food because of the war.

People go through the pass all year long, but we went in the summer. It was very, very hot. You're thirsty and the children are crying. We were afraid, but we never got attacked. We were just lucky. We crossed a desert and we had to walk at night, 3 or 4 hours.

Interviewer: Where did you go in Pakistan?

Javed: We just went to Peshawar—my mother knew some friends already who had moved there. So they tried to help us get a house. But there was no house at that time. We had to live in a tent. In a refugee camp. After that, my father, you know, he's pretty good in finding a way of getting things working. He got a job in a restaurant. Then he shared the restaurant and he made things easier. Then my dad bought a car, and like fixed it up and sold it. He still does that. Then he had a clock store. So we ran that business. Then we moved to the city and life got easier.

I took about a year to learn the language. Then I took a test and went to fourth grade. Then another test and I went to fifth grade. I was in ninth grade when I came here. I went to Pakistani schools in Pakistan. The kids were okay. I learned the language mostly by playing with kids in the street.

Interviewer: Why did you make the decision to leave Pakistan and come here?

Javed: Like I said before, the education is not good over there. I came over by myself. That's why it's hard for me over here.

Interviewer: Why did you come to Tierra Nueva?

Javed: One of my grandpa's relatives lives here for about 16 years. Right now he's a professor in a university, at San Jose. His brother was living in Peshawar, so my father wrote him to get permission for me to come. He was living in St. Louis, and I miss it a lot. When I came to California, I felt like I was in Pakistan again.

Interviewer: Tell me more about how California felt like Pakistan.

Javed: When I saw the students here, I don't really like them. In St. Louis the school was very good and rich, the teachers friendly, the students would help you. No gangs hanging around. I see a lot of fights over here. I don't like that. All I want is a perfect education.

Interviewer: What is your dream for yourself?

Javed: My dream would be that I would go to college, and I would get good grades and after college I would go back and my parents would welcome me and celebrate at a party.

Right now it's pretty hard, financially. I haven't written to my father yet, because I went to the local community college and learned that I must have to pay $64 per credit. So what's my father going to say? One dollar is nothing here, but for 25 cents you could get a lot of stuff over there. It's going to be tough.

STUDENT MATERIALS 7a

Background on Haiti

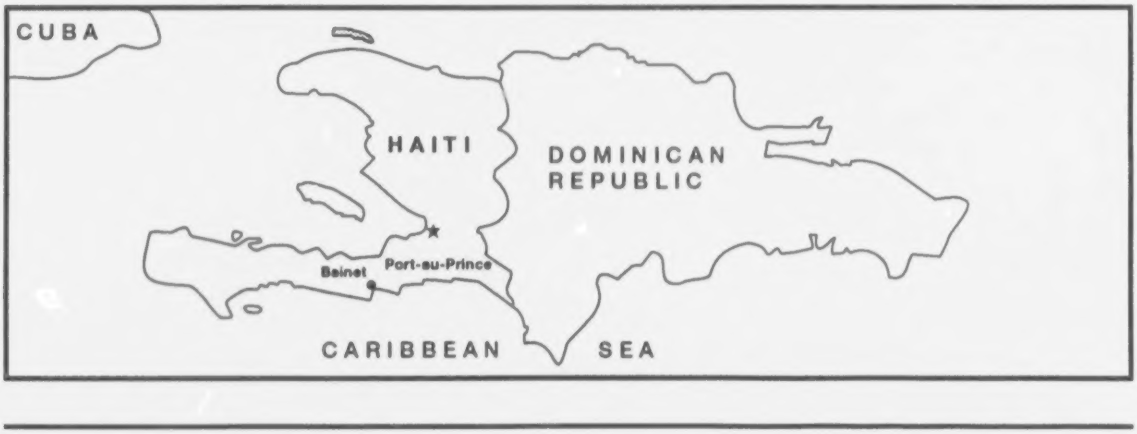
Haiti occupies the western third of an island in the Caribbean Sea that it shares with the Dominican Republic. About 5.5 million people live in Haiti, and their average annual income is U.S. $379. The capital is Port-au-Prince.

Christopher Columbus explored the island in 1492. Under Spanish rule, the native people of Haiti were completely destroyed by 1533. The Spanish imported large numbers of slaves from Africa to work on sugarcane plantations. After 200 years, Spain ceded Haiti to France, and following the French Revolution, the slaves obtained their freedom. In 1804, Haiti declared its independence and became the world's first black republic. From 1843 to 1915, Haiti was ruled by a succession of 20 dictators. From 1915 to 1934, the United States occupied Haiti.

Following a military coup in 1950 and subsequent uprisings, Dr. Francois Duvalier ("Papa Doc") was elected president in 1957 and became president for life in 1964. When he died in 1971, he was succeeded by his son, Jean-Claude Duvalier ("Baby Doc"), who fled the country in 1986. Both governed as dictators and were commander of the armed forces and head of a civilian security force, or private army, known as the Tontons Macoutes.

Since 1986, Haiti's government has changed hands many times in the civilians' struggles against the military. In December 1990, an election unmarred by attacks from the Tontons Macoutes swept into office by a landslide the reform-minded Roman Catholic priest, Jan-Bertrand Aristide. In January 1991, the army supported the election of Aristide and put down an attempted coup by the leader of the Tontons Macoutes. Aristide was inaugurated as president in February 1991. Persistent poverty and political corruption, however, continue to plague Haiti's progress.

Ninety-five percent of Haiti's population is black, with a significant minority of mulattoes. Only about 5,000 residents are white, most of whom are foreign. Haiti is the only French-speaking republic in the Americas. Standard French is spoken by a literate minority of about 10%; the great majority speak Creole, a combination of early 17th century French and African languages, with infusions of English, Spanish and Indian words. The official religion is Roman Catholicism, though about 10% of the people



are Protestant. Voodoo, a spiritualist practice from West Africa, is widespread.

Haiti, the Western Hemisphere's poorest country, is one of the world's most densely populated areas. Only one-third of Haiti is arable, two-thirds of the land being mountainous. Most people own the tiny plot they farm; the pressure of population is the main cause of rural poverty. Sixty-five percent of Haiti's people farm; their chief crops are coffee, sugar and sisal. New types of cotton and rice are being tried with success.

The population is growing 1.9% per year, but economic production has not kept pace with population expansion.

Elementary education of six years is free and compulsory, but fewer than half the school-age children attend school. The rate of adult literacy is 23%. In 1980, 83% of the people were thought to be suffering from poor nutrition, and the average life expectancy was 52.2 years for women, 49.1 years for men. Unemployment is almost 50%.

Deforestation and erosion are serious problems. The virgin forests that once covered the entire country have been reduced to 7%-9% of the total land area. The most dynamic area of the economy is the growth of an export-oriented industry in which raw or partially finished materials are assembled for sale abroad, primarily to the United States which purchases 75% of Haiti's exports.

Emigration from Haiti has been mainly to France, Cuba, other Caribbean states, Canada and the United States. Illegal emigration to the United States has been substantial since the 1960s. In the wake of Hurricane David in September 1979, and the subsequent drought that resulted in famine in the northwest of Haiti, thousands of Haitians tried to escape starvation by migrating. An estimated 20,000 people came by boat to the United States in 1980, and the influx continues today. The governments of the United States and Haiti worked together to reduce this flow of refugees. The U.S. Coast Guard intercepts refugees on the sea and conducts interviews in their boats. Only 10 of the more than 10,000 interviewed have been granted entry.

Sources: "Haiti," *Statesman's Yearbook*, 1989-90, pp. 597-601; *Countries of the World and Their Leaders Yearbook*, 1990, Detroit, MI: Gale Research, Inc. 1990; "Caricom Leaders Pledge Support," *Latin American Regional Reports*, May 17, 1990; Jean-Pierre Cloutier, "Haiti Elections Prospects Poor," *Third World Week*, (Feb. 23, 1990); Mark Danner, "Beyond the Mountains," *New Yorker*, Nov. 27, 1989, and Dec. 11, 1989; "Reasonable Fear: Human Rights and U.S. Refugee Policy — A Summary," *Human Rights Education: The Fourth R*, Jonesboro, AR: Amnesty International USA Educational Network, Vol. 2, No. 2, Spring 1990.

Pierre's story

Pierre: I was born in Haiti, on April, 20, 1971. I was 16 when I came to this country three years ago.

Interviewer: You must remember a lot about Haiti. Tell me about what your life was like in Haiti. Did you live in a city?

Pierre: Yeah, I lived in the capital city with my family—mom and dad and four brothers and two sisters. We lived in the same city all the time. But before we used to live somewhere else, and we came to Port-au-Prince. They have better schools over there. It's better when you live in the city. You get a good education.

My dad used to be in the Army, for 21 years, I think. My dad, he is retired. Well, he still gets pay over there right now. My brother gets the money when my father gets it. My father was like the cops, or like, when he receives a phone call, he goes to people's houses, and come back. He'd help when somebody needs help. The cops here on the streets give you tickets and stuff like that. So my dad used to be one of them, too. (Laughs)

He worked for the government, not exactly for Duvalier, the dictator. Everybody work for the government. Like the Navy, you know, all of them, they work for the government.

Interviewer: We hear that Francois Duvalier was a pretty mean dictator.

Pierre: Yeah, mean with the people. But his dad was a good leader. But when his dad died, and the son took power, the son was real young. He was 18, I think. To do everything when you're 18, you don't know nothing. So you have to get ideas from the other people, but the other people he got the ideas from, they were not good people. They gave him bad ideas, so that's why he was in trouble with people. The people want to get him out of the country, but his dad was okay. Both are the same. A lot of people killed when those two guys was in power; a lot of people killed.

Interviewer: So why did your dad decide to bring his family over to this country?

Pierre: Oh, yeah, so my aunt, she'd been here I think almost 25 years, something like that. She's a citizen. So she asked my dad if my dad wants to come over here. So that's why my dad decided to come. My dad came here first, after that my mom. And my dad and my mom put money together, so we come here, brothers and sisters.

Interviewer: So you and your brothers and sisters stayed in Haiti by yourselves for a while?

Pierre: Yeah, for a while. After that, we came here. Mom and Dad, I don't know, they decided to go to Haiti. They might go back there again.

Interviewer: Why do they want to go back?

Pierre: They like it! (Laughs) They like the place. We have a couple of houses over there. And it's a pretty good place to live, you know. Really good place to live. My aunt came to go to school, to get a good education. And right now she has a good job. I think she is a printer, something like that. You know the people who work for the newspaper? She prints, does the letters and stuff like that, yeah. That's what she does.

Interviewer: So tell me more about your house in Port-au-Prince. What was it like to live there?

Pierre: First we lived with my grandma; she was very, very old. She's 90, I think. Her house was really a big house, a private house. My grandma's house was in the city. We had a family house in the country—that's the one we used to live in before we moved to Port-au-Prince. My aunts and uncles live in the big city.

My grandma's house had four rooms on top. It was really big. It had a little garden, yeah, a parking lot, garage.

Interviewer: How did your grandmother get the house?

Pierre: My uncle married my aunt. She married this guy who worked for a company. That guy got a good job. He worked for a place where they make sugar. My uncle worked for that, so they like saved money. I've got another uncle and he got a pretty good job. He worked for a business and my uncles bought the house for my grandma.

She's my mom's mother. So they bought a nice house for her. It's like four rooms and we have big kitchen in the back. We have a yard and we have a place where you can build two houses.

Interviewer: Did your mother work outside the home while you were in Port-au-Prince?

Pierre: She used to have a little business. It's like a selling house, something like a big store, a store that sells everything—goods, foods, drink. She used one room in our house for the store. It was pretty good, at the beginning, but business wasn't so good before she left.

Interviewer: Did you work in the store?

Pierre: I did a little bit. I was young. But my mom would always tell me, "Go faster!"

Interviewer: What did you think about your father being a cop?

Pierre: Well, I think he was a good cop, because when my dad retired, everybody, you know, thinks he's still a cop. They always call him. Everybody like him, because he was a good father. They'd call him "Lieutenant." Or they would call my dad "Officer" all the time.

Interviewer: Were you ever worried that he would get hurt?

Pierre: Yeah, we'd think about that sometimes. But it wasn't that dangerous, you know, to be a cop at that time. When my dad left, I think the younger Duvalier was still there. And when the younger one left, a general took power, and it was worse than Duvalier. Haiti could be one of the best places. You know. But like, they don't think. They just care about the others.

It's a beautiful place. We have lots of people from different places to do business there, like Americans, French people, Spanish people. They make lots of money there.

Interviewer: What did your dad do for work when he came here?

Pierre: Here? My dad worked at the hospital, kitchen work, stuff like that. When my dad was living with my aunt, he had a good job. But right now my dad doesn't want to stay. Here after work, my dad's just staying home, watching TV. But in Haiti, when my dad was over there, my dad was never home. Used to go out with friends, have fun, you know. He didn't have to worry about anything there.

It's hard here, because you feel like if you don't have a degree in something, it's like you work just to pay bills, that's all, you can't save anything. That's how my dad feels. That's why my dad wants us to go to school to get a good education.

But my dad, he likes to know what is going on in Haiti. When you go in the house, you see this newspaper. It's all about Haiti, that's all. My mom wants to go back, too. My grandma came to visit last year, but she went back, too.

My mom works with my dad. She works in the hospital. My sister works, too.

Interviewer: Where do you work?

Pierre: I work for the *Independent Journal*, four hours a day. I work in stock and help anybody who needs help. I go to work right after school, and I get off at 8 p.m. Then I go home, eat and do my homework.

When I came here I missed one year in school, so I have to make it up to graduate. Since I came, I have been going to summer school every year so I can get enough credits to graduate. Now I have enough. I'm going to graduate in June.

Interviewer: Are you a good student?

Pierre: I think I am. I get A's and B's, mostly I get C's and C+s. In the senior class, I'm the only Haitian. I have all kinds of friends—American friends, Mexican friends, Chinese friends. This school year is a very nice school year. At lunchtime I'm always with my Mexican friends.

Interviewer: What are your dreams for the future?

Pierre: When I finish college, I hope I can go back over there to Haiti. It's fun, and it's your own people, your own country. You can do whatever you want. I haven't decided what I'm going to study in college, but I know for sure I'm going for four years. I'm going to College of Marin now; after that I might go to San Francisco State. I don't know if I can get financial aid. I'm sure my family will help me.

Jasmine's story

Jasmine: I was born in Haiti in a place called Bainet. I was born May 25, 1975, so this month I'll be 15.

Interviewer: And when did you come to this country?

Jasmine: In 1987.

Interviewer: So you came to this country when you were about 12. Who in your family is here in the United States?

Jasmine: My mom, dad, three brothers, one sister and my niece.

Interviewer: And where are you in terms of age in the family? Are you the youngest or the oldest?

Jasmine: Actually, my niece is the youngest; she's two. Her mother, my sister, is 21. Then my brothers are 16, 18 and 28.

Interviewer: OK. When you came to this country two years ago, did all these people come at the same time?

Jasmine: No, my dad came first when I was five years old, about 10 years ago. Then my mom she came about four years ago, about a year before my brothers, my sister and I came.

Interviewer: Do you know why your dad came here 10 years ago?

Jasmine: Well, I think my dad came here maybe because there wasn't enough work and little pay — like as much pay here, they pay less than that in Haiti.

Interviewer: So what did your dad do in Haiti?

Jasmine: My dad, he was someone like a carpenter, something like that.

Interviewer: And when he came here, what did he do?

Jasmine: I think he was doing work in the kitchen in a hospital. My dad brought my mom so she could work and help him send money back for us.

Interviewer: Could you describe the town in Haiti that you lived in?

Jasmine: We used to live in Bainet, right? And then when my dad was leaving to come to this country, we had to move from where we used to live to come to the capital, in Port-au-Prince. It was a good place; it wasn't a bad place. And there were nice people living over there. But there was some bad people who worked for the president and he was a bad president. Then sometimes when you're inside your house, you heard shooting out there. And so we had to stay inside all the time. Mostly all the time, we stay inside. And the place is really pretty, and they have nice houses and everything.

Interviewer: Were you able to go out to go to school? What was school like in Port-au-Prince?

Jasmine: Well, it's a private school. You had to wear uniforms; they tell you what color of shirt to wear and socks. And you have to wear ribbons, and you have to be clean. Homework is definitely different from here. You have to memorize your homework. Like in world history, when you read this chapter, you have to keep it in your mind.

Interviewer: And how did the teacher know that you did your homework?

Jasmine: Well, the teacher call up on you. She look in the book and ask you a question, and you have to tell her. You could change it, make it in your own sentence, but you have to tell her. And you got dictation every Wednesday. If you don't know your dictation, how to spell the word when they ask you to make a sentence, they hit you.

Interviewer: How would they hit you?

Jasmine: In your heads. With something like a belt. You get two hits, and then the chance to study. I didn't like the hitting. It's not fun watching someone hurting someone else. Every time they're going to hurt me, my brother — we were in the same grade — he always rush in front to get hit for me, to protect me. I was the youngest one. Everybody's protecting me. Sometime when my mom would get mad at me, if I did something bad, they take the pressure for me. And they say, "I did it, not her." So that's how it is.

Interviewer: Earlier you said that your dad brought your mom over to help make money. You must have stayed with your older sister and brothers. How did you feel about that?

Jasmine: I couldn't sleep at night, and they always say I'm crying all the time, and they're making treats for me, try to make me forget. I was missing my parents a lot. When my parents used to live with us, when we come home from school, everything's prepared because we had someone to work with us. Later on, we called my parents and said it's hard for us to come from school and to go cook and do our homework and laundry. So my dad called a place and they sent a lady to work for us.

Interviewer: OK, once you said that in Port-au-Prince there was shooting and you had to stay in your house. What would happen then?

Jasmine: Like at night when you're sleeping, sometimes you heard shooting out there. They shoot up, and I don't know if they're shooting people or what, 'cause we're in bed sleeping. Nobody's going to get up and go see. We might get hurt if we get up and see, maybe.

Interviewer: What was the shooting about?

Jasmine: Well, there were a bunch of people. They called them Tonton Macoutes, that's how they called them there. That's because they were bad people. They were some kind of people the president hired to rob people's houses. And sometimes they hit people, they hurt people. If they want something from you and you won't give it to them, they hurt you. And they can come to someone's store and bust everything. Like that.

Interviewer: Did that ever happen to you?

Jasmine: No.

Interviewer: Why not?

Jasmine: My dad, he was a policeman too. He wasn't a policeman in the city, but where we used to live before in Bainet he was a policeman, and then everybody kind of knew us. Nobody's going to hurt us. We were popular.

Interviewer: So then what happened to make you come to California?

Jasmine: What happened? My dad and his sister and my mom made that decision. They said, "Everytime we call, we cry because we are missing you guys." When my dad heard that there was a lot of trouble going down there, and he was thinking that we're too young to be living in Port-au-Prince. So my dad made the decision to get us here. I got on an airplane, no problem. In my country we take pictures so they could put on passport. And then I went to the doctor to examine us to see if we don't have any sickness or anything. And then from the Immigration, they call us, they interview with us, and then they give us a date to come and get us off into the country.

Interviewer: So you came during the summer in 1987?

Jasmine: I came during the summer on my 12th birthday. About two weeks later I went to summer school at a middle school. It was hard the first day because I didn't know any English. But I made friends with a girl from Haiti. Then I got to know all her friends. They were American, black Americans, Chinese, Mexicans — all kinds. In about three months I felt okay with English. And in six months I was on the honor roll. Everybody say I learn fast.

Interviewer: What is your dream for the future?

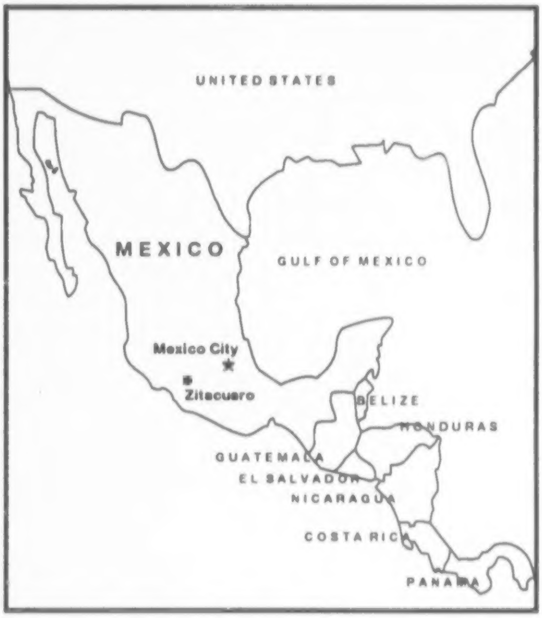
Jasmine: My dream is that I came here to learn something, and I want to keep doing that. I want to go to college, and I want to be a doctor that takes care of little kids. I heard that you have to spend nine years of college to become a doctor. But I don't want to spend nine years just studying it and not doing anything else. I just want to work while I'm studying to become a doctor. That's how I want it to be.

Background on Mexico

Mexico, with three times the land mass of Texas and 82 million people, is located between the United States and Central America. Nowhere else in the world does such a large underdeveloped country adjoin such a large highly developed one. The borders between the countries have few natural or cultural barriers, since some of their history and culture is shared. Mexico's people are 60% Indian-Spanish (mestizo), 30% American Indian, 9% Caucasian, and 1% other. Greater Mexico City, the capital with an estimated 20 million people, may be the largest urban concentration on the globe.

An advanced Indian civilization existed in Mexico before the Spanish conquest. Among the major Indian cultures were the Olmec, the Mayan, the Toltec and the Aztec. Herman Cortez conquered Mexico in 1519-21 and founded a Spanish rule that lasted nearly 300 years. Independence from Spain was proclaimed in 1810, and the republic was established in 1822. General Antonio Lopez de Santa Ana was Mexico's leader during the conflict with Texas, which declared itself independent from Mexico in 1836 during Mexico's war with the United States. The presidential terms of Benito Juarez (1858-71) were interrupted by the period of "the empire." Archduke Maximilian of Austria, who was established as emperor of Mexico in 1864 by Napoleon III of France, was deposed by Juarez and executed in 1867. General Porfirio Diaz was president during most of the period from 1877 to 1910.

Mexico's social and economic problems erupted into the revolution of 1910. Prominent leaders of this revolution were Francisco Madero, Venustiano Carranza, Pancho Villa, Alvaro Obregon and Emiliano Zapata.



The Institutional Revolutionary Party, under various names and after a number of reorganizations, continues to be the most important political force in the nation. The party is now called the Partido Revolucionario Institucional or PRI.

The current president, Carlos Salinas, began his six-year term in 1988. Leader of the PRI, his major issue has been restructuring the economy—removing trade barriers, returning semi-public industries to the private sector, increasing austerity to reduce the foreign debt, and controlling inflation, which in 1987 was about 180%. These problems were caused by federal government policies dating from the 1940s.

In 1974, extensive oilfields were discovered in the coastal areas along the Gulf of Mexico, enabling Mexico to become self-sufficient in crude oil and to export significant amounts of petroleum. It ranks as the world's fifth largest oil producer and has about 7% of the world's proven reserves. Petroleum and its derivatives make up about 42% of Mexico's exports, manufacturing about 48%, and agriculture and mining about 10%. Mexico's major trading partners are the United States, the European Community and Japan. The per capita GNP is $1,537. The economy does not keep up with population growth and inflation; there is widespread unemployment and underemployment. Even in cities, wages are seldom more than a third the minimum wage in the United States.

Mexicans have a life expectancy of 65.4 years and a literacy rate of 88%. Education is mandatory from ages 6-14; in 1980, 86% of that age group was in school. Enrollment at the secondary level has quintupled since 1955. Until 1972, when the government started an intensive family planning effort, Mexico had one of the fastest growing populations in the world, with an average of 7.2 children per woman. This has been reduced to an average of 4 per woman, compared to 1.8 in the United States.

Though tensions over a number of issues exist, Mexico and the United States have maintained close relations since 1938, when a major confrontation over oil holdings was resolved. A treaty in 1944 created the International Boundary and Water Commission, which has resolved many difficult and longstanding problems. The most important current issues facing the two countries are narcotics and drug traffic to the United States, the flow of illegal refugees and immigrants to the United States, border environmental issues, and trade issues.

Mexicans are not newcomers to the United States. Their Indian ancestors lived in the Southwest for centuries, and their Spanish forebears were the first Europeans in North America. Los Angeles was founded by 44 Mexican immigrants in 1781. When the victory of the United States in 1848 forced Mexico to cede most of the Southwest, 75,000 Mexicans were living in what is now mostly New Mexico and California.

Because of proximity, migrants from Mexico often go back and forth across the border. They are drawn here by employers in the United States, who want a temporary, cheap supply of labor. Many Mexicans, who can earn more in the United States, want to return to their families as soon as possible. No one knows how many illegal immigrants from Mexico are in the United States. It has been estimated that one in seven Mexican workers has come to the United States illegally at some point in order to earn a living.

Sources: "Mexico," *Countries of the World and Their Leader Yearbook*, 1990, Detroit, MI: Gale Research Inc., 1990, pp. 889-896; Judith Bentley, *American Immigration Today: Pressures, Problems and Policies*, New York: Julian Messner, 1981); Lester Brown, *State of the World*, 1988, New York: W.W. Norton and Co., 1988 *Latin American Weekly Report*, May 10 and May 17, 1990.

Yanet's story

Interviewer: I'm going to start by asking you, when and where you were born?

Yanet: Los Angeles. My parents were born in the state of Michoacan, in a town called Zitacuaro, in Mexico, about 200 kilometers from Mexico City, toward the Pacific Ocean. I was born July 3, '74. I'm 15 years old right now.

Interviewer: When did your parents come to this country?

Yanet: It was a long time ago. I don't really know what year, but a long time ago. You see, my father has lived here all of my life, but my mom has always lived in Mexico. She was in Mexico with me. See, I was born here and lived here for the first five years. Then, when I was five, I left to go to Mexico. But when I was 13, I came back here again.

Interviewer: Why did your father stay here?

Yanet: Because he was working right here. He went to Mexico, maybe three or four times, to visit us and everything, but he came back. He always came back because of his job, and the money and everything.

Interviewer: So why didn't you stay here?

Yanet: Why? Because in L.A. there is a lot of danger there, I mean — all my brothers, they were growing up, and my mom, she wanted them to grow up in Mexico, not in L.A. There were gangs in L.A., drugs, killings; it was scary. My brothers used to have trouble. In L.A. where I used to live there were black people that used to pick on my brothers — hit them, take their money, call them names — you know, when they went to school. They beat him up, hit him — his face got all messed and everything — my older brother. He's 21 right now.

I have four brothers and one sister. I'm the youngest girl, but there is a brother younger than me. He's 14, no, 13 now. He's gonna be 14. Then me, and then another one — he's 18 right now. We all were scared in that neighborhood, in L.A., but my two oldest brothers got into a lot of trouble with these gangs. They were about 10 and 12 then, I guess. They were born in Mexico, too. Only me and my little brother were born here in the U.S.

Interviewer: Then when you were about five you went back to Mexico?

Yanet: Everybody went to Mexico, and then my brothers came back here, back four years ago. I came back two years ago. My father stayed here and then he went to Mexico, like two years later, then he came back. And my mom, my mom came here and then she went back. Back and forth, back and forth. (Laughs) I stayed there for eight years, then I came back, too. When my mom came here, I stayed with my sister, my older sister, and my other brothers. My sister was 17.

Interviewer: What do you remember about Mexico?

Yanet: In Mexico? All my mom's family is there. I had a lot of fun in Mexico. Yeah, I like to live in Mexico. You know, I feel better there, because of all my friends and everything.

Interviewer: Well, what was school like?

Yanet: School, O.K., you know I got really good grades in Mexico. I went to school in a small town — in a small town near Zitacuaro. Our school was a big building with five or six rooms. Sometimes the tables and desks were beat up and old. But I used to go to participate in the other schools, like taking special tests or something like that. And that's why I like it. I did very, very well there, and when I came here, I did, you know, so-so. English was hard and I felt so bad that I couldn't be a good student; I tried. But I'm doing well right now.

Interviewer: Could you tell me about the little town you lived in near Zitacuaro?

Yanet: It was a town, not a city. It's very small, but it has everything. Like some small towns in Mexico have very little — dirt roads, no water, no electricity or telephones. Our town had everything. We had pretty nice roads; they were paved in the downtown. And most people had electricity and some had telephones.

Interviewer: How big was your town? Could you walk across it in a day?

Yanet: No way, I don't think so. It wasn't too small.

Interviewer: Could you describe what your house looked like?

Yanet: My house? Oh, my house was really big. It had two — how do you say it — floors? Yeah, two floors. And we had a big yard. The house was made of bricks, big red bricks. It had four big windows in the front, two on one side of the door, and two on the other. The door was very heavy and made of wood. You walk in a little bit and there is this room; then another room; you keep walking and walking. It's a big house!

You walk a little bit more and you are in the kitchen. There was a door in the corner of the kitchen and a big window. You could look out the window to the yard. The yard had lots of pink and red flowers in the summers; lots of plants and trees. Birds, too. It was so beautiful. I loved that yard.

My mother liked to have lots of plants in the house, big green plants in those pots. They were on the tables and on the floor, in the hallway and the living room. Then when you go upstairs, upstairs there is a bathroom. We had three bathrooms in our house, and each of us had a bedroom. The boys shared a room, but the girls had their own rooms. We had a very big room upstairs, full of plants. It had a big, wood table in the middle with six, seven heavy chairs and everything. We would have like parties in this room — upstairs — and we would eat good food that my mother made and do dancing to special music.

My mother had her own room. She liked to be in her room quiet sometimes. There were no other relatives beside us, just the family, no servants, in this big house.

Interviewer: Did any relatives live nearby?

Yanet: Well, my grandmother, my mom's mom, she lives in a really small town. It's not too far from Zitacuaro, too. I used to go to visit her. You know, her town didn't have water and everything like ours. It was much smaller than our town. But now they have running water in pipes like we did.

But my aunt, my mother's sister, lived like on the same street as us. She had a very small house, but it is her own house, too.

My aunt used to come to our house for dinner and parties. The party room was big and beautiful. When you came to the end of the hallway, you would go through an arched door to get inside.

When it was so hot, we would eat upstairs because it was so hot downstairs. It was a bigger room than the kitchen downstairs. My mom's family came to our house. When we have a lot of people, it's better upstairs than downstairs. It's an open room. Sort of like a — how do you say, a porch? It was open, cooler.

Interviewer: So you had running water and electricity?

Yanet: Yes, we had everything. We had a telephone. We got it like four years ago because we didn't have it before that. We owned this house. But there was no money from my mother's family, not my father, either, because my father's father died when my father was very little. My father used to work when he was very young. My father works hard, and he paid for the house.

My father started working and working in L.A., and he went to Mexico, and then he started to build the house. He used to work in a supermarket — Safeway? I'm not sure now. He would save his money. He used to put vegetables in the bins and put cans and everything on the shelves. He cleaned the floors, worked every day. He lived in a little apartment and saved his money. He worked hard and was tired. He stayed in L.A. and then he went to Petaluma.

He didn't come to Mexico very often — to save money, he was working and saving money to build the house. Everybody wants to go back to that house, my brother, my older brother, he's in the College of Marin, and he wants to finish, to graduate.

But we have another house in Mexico. My father started building it, like three years ago, and I like it. I like it much better than the old house. The big house is older; it has a big back yard, but the new one doesn't, but I like it better. I like the bedroom and the bathrooms — more modern and I think it will be really nice.

My father stays here, works — he wants to go to Mexico in December and start doing something more on the house. After that, he'll come back because he won't have any money left. He doesn't build it by himself, just some of it and then he hires men to help him. The new house is three, like three or four blocks from the old house.

Interviewer: What else do you remember about Mexico?

Yanet: Well, on the weekends, I went to my aunt's house or my grandmother's house, you know, it's nice over there. My grandmother's house was in a small town, not too far from us. But it's more like the country, like a rancho — with animals, horse, cows, chickens, dogs — and everything. She grows things to eat in a little garden. It took about a half an hour to get there. I used to go by bus.

Her house was made of mud and grass, adobe, very old-fashioned inside. It has the old kitchen they used to have. She has another house over there now; it has more rooms, and water and everything. But she used to go to a big water hole, and when it rains, all the water goes in it, and when my grandmother needs water, she goes to the hole with a bucket and brings it back to the house.

My grandmother runs the rancho by herself. They have horses, cats, dogs, everything. She likes a lot of animals. She has a lot of yellow flowers around the outside — in the yard. My grandfather lives there, too. But he can't work anymore; the government sends money to him. My grandmother's not very very old. My mom is 41. My grandmother's about 60 or something.

I liked going there because, you know, like it was like a country — when you go to the city, there are too many cars and everything. We have to walk everywhere. It was quiet, and I had friends there. I went there almost every weekend. I write to her. I write to my grandfather, too.

Interviewer: Could you tell me more about your school?

Yanet: The school I liked was a small school, a high school. *Segundo escuela*, we call it in Mexico. It was small, but the first high school I went to was big. And they used to have a lot of problems there, and I didn't want to go there. I had a lot of friends at the small school, but I used to fight with some of them. They didn't like me. And I'd say to my mom, "If I stay at the big school, I will have lots of problems with them, and I want to go to the small school."

The big school had so many problems. My brother told me that there were too many people there. He said it was hard for me because he was from that school, and one of the teachers didn't like him. And the students were bad — they did what they wanted — leaving school and everything.

Interviewer: Were the teachers a problem for you, too?

Yanet: Yes, and the students, too. I didn't like the teachers at the big school. At the small school, the teachers were only new teachers from other places, from Guadalajara and Mexico City. At the big school, they were from only around the town and they weren't good. And the students wouldn't do what the teachers wanted them to do, to study. The small school had problems, too, but not too much.

Interviewer: Sounds like you really liked Mexico. So how did you end up coming back and staying here in Tierra Nueva?

Yanet: I came two years ago, and I came only for vacation. Only for vacation I came. And my father, he told me, "You know, you were born here and everything. I think you need to stay here to learn English." And I said, "No! I don't want to stay!" I was afraid to come to school because I didn't know anybody. And it was so scary. And then I came here, and I didn't want to stay. But he got mad at me, my father, and he said, "You don't? OK. But you have to do what I want!"

Jose's story

Interviewer: OK, let's start with you telling us when you were born and where.

Jose: Well, I was born in Mexico City 18 years ago. I loved my life in my country, I think. That was a very good experience for me, for my family. I just live with my brothers here. My parents are there. I think in the future I can bring them here. But at the moment they're there. This is not because they cannot come here; it's just because they don't like so much to come here because they're older and they have other things in their mind. It's different to them.

I came to California six months ago, approximately. I studied English in my country before, maybe three years. But it's different because we tried to learn English just by talking to other people trying to learn it.

My first day was a hard experience for me because I didn't know English like I do now. I was very afraid to be in the school, in spite of being 18. I felt really scared about this life. But after maybe five days I feel like a fish in the water, 'cause I like everything. I like the American lifestyle. I cannot forget my own life, my own customs in my country, but also I like the way the American people live.

I got a job right now. I work for La Connexion Familia. We just put ads in television in Spanish. We try to give cheaper rates in long-distance calls to Mexico, Central America and United States. I'm an operator; I'm trying to explain the service to any person who likes the service. I think this is a good job to me because I feel very well to do it. 'Cause it's not just a job, because when I talk to a person, I can feel how he feels about the service.

When I go to college, I'd like to study business accounting. I had a career in my country. I studied computers in my country. I finished my secondary school. It's almost like high school, but different. But all my life I still study, all my life I'm working sometimes.

Interviewer: How did you decide to come to this country?

Jose: First of all because one of my brothers (I have seven brothers, I mean six brothers and only one sister), the oldest one, decided to come here because he like to learn more English. He had a good career in Mexico. He's an accounting person. He didn't need to come here because his life was complete with everything. But he felt that he needed to learn more English, because he like it. That was the beginning for all my brothers that now are here. After that, my second brother come here for the same reason. Some of them because they like to get some of money. That's the main reason may people come here. But for me, in my own person, I think it's because I like to learn more English. I don't care so much about the money, because I think we need it, but I like — how can I say, "enrichment," my own life, myself. That's why I'm here. I don't have any problems in my country.

Interviewer: What is your father's work?

Jose: My father, he never has a career. He is a carpenter, but not just a carpenter. He can do almost anything — painting, plumbing, building houses. He was a really nice person that's always trying to support all my family, to push all my brothers to study, and he made it. Because we are here. Right now, he lives in a little town, far away from Mexico City. He has a little house, and lives with my mother. My father is 67, and my mom is 62. They like so much each other, and that's why they still together. My sister has just came here, three days ago. That made me feel very well, because I feel like my mother is here. One other thing I feel is that for a few days I was missing classes here. Some reason is because I felt very tired by my job, and sometimes I feel alone, depressed. But now I hope that with my sister here, I can still study. I like to keep studying.

Interviewer: Will she live with you? Or you'll live with her? Who are you living with?

Jose: Yeah, she will. I live with one of my brothers. He has his own family. And my sister has one daughter and her husband. In my house we are nine people, something like nine people. We live in an apartment. We can't pay by the month for a big house. My other brother lives in a house in Novato. He is trying to learn accounting in English because he has a lot of experience in accounting, but he needs to know certain kinds of terms and words in accounting. That's what he's doing now.

Interviewer: He was the first to come, is that right?

Jose: Yes, he has a passport. He has permission to be here, that's why we are here, 'cause he was the first person to come here.

Interviewer: And once he came, then he could bring other members of his family?

Jose: Yes, that's what he did.

Interviewer: Tell me a little more about your parents, who are still in Mexico.

Jose: Well, I don't know how they survive down in Mexico, 'cause it's hard — my father went to Mexico City when he was just 14 years old. He met my mother when he was 18, and they liked each other, and they decided to get married. My father can do almost everything. He built our stone house in Mexico City, and now he's building another house where he lives now, in a little city far, far away from Mexico City. 'Cause Mexico has a lot of problems in air pollution. That's one of the things I feel very happy 'cause I'm here. I love biology, I love all the environment.

When I was young, I thought to be a veterinarian, taking care of animals. But with time, I change my mind. I decide to study electronics; after that I study computers, and I decided that is my career. Right now I feel happy, because I know what I want. I mean, not too many people can decide what they want to do when they are going to grow up. But I think I decided my life. But all the things I do is for my father's support, and my brothers' and my sister's, and my teachers' also. And that's why I am very happy to be here, and that's why I am happy to be what I am.

Interviewer: Well, you certainly learned English very fast, in six months. How did you do that?

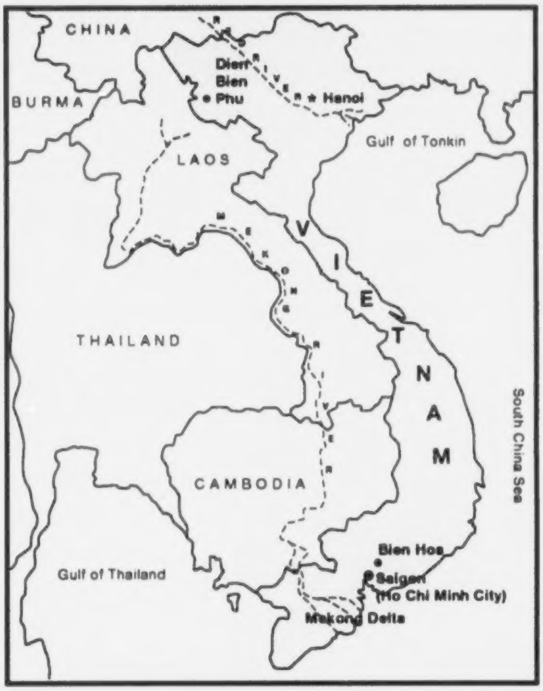
Jose: I know I have a mistake, and I am always trying to explain my teachers when I made a mistake, that they can tell me what's wrong, because I know nobody's perfect. But we have to try always, each day, to learn something new. That's what my father told me. We have to live every day like if that day was the last day in my life. And that sometimes makes me sad, to don't be cross to my father. Don't be mean to him, to try to help him, because they are old, and they need somebody who can help them. But I'm going to do it. Someday I'm going to bring them here. Or someday I'm going to come back to my country. I'm going to tell them how I felt in my experiences here. All that makes them very happy, very proud of their sons. Because all of us, all my brothers work, they have a good job, they have very good family. They made mistakes, but they don't have any problems with police, you know. That's a good life. And that's what my father wanted.

Background on Vietnam

Vietnam, located on the coast of southeastern Asia, is now a united country comprised of rugged highlands and the fertile lowland deltas of the Red River (central) and the Mekong River (southern). Its people are 90% Vietnamese, with 10% Chinese, Hmong, Cham and other ethnic groups. Its official language is Vietnamese, although many speak French, Chinese, Khmer, tribal languages and English. Most Vietnamese practice Buddhism. The capital is Hanoi, and the largest city is Ho Chi Minh City, formerly Saigon, where nearly three million people live.

World archaeologists now believe that the people of Southeast Asia may have been the first to domesticate plants and animals. During the Hoabinhian period, 40,000 to 10,000 years ago, Hoabinhians domesticated taro, yam, bananas, sugar cane, dogs, pigs and chickens. Evidence shows that the earliest experiments in bronze metallurgy also took place in this region, reaching a high point in the Dong San culture before contact with either China or India.

Written history of Vietnam began with the establishment of Chinese rule in the 2nd century B.C., which continued for 1,000 years. The Vietnamese resisted throughout this period and succeeded in maintaining their own language, finally overthrowing Chinese control in 939 A.D. By the 11th century, the Vietnamese began their push to the south, crushing the Indianized Cham people and by 1683 conquering the site on the Mekong Delta that became Saigon.



In the late 18th century, France sent missionaries to Vietnam and used incidents of violence against them to justify invading the Mekong Delta and seizing Saigon in 1862, extending their control northward by 1893 to include Laos and Cambodia as the "Union of Indochina." Indochina became a classic colonial dependency, producing rice, rubber, metal ores and coal for France. Peasants who had been self-sufficient farmers became producers of surplus in a money economy organized for the profit of French colonizers.

At the end of World War II, Ho Chi Minh and the communist Viet Minh (Vietnamese Independence League) took control of Hanoi and proclaimed independence for all of Vietnam. But the Potsdam Peace Conference of 1945 stipulated that the Chinese would occupy Vietnam north of the 16th parallel and the English south of it. The English permitted the French to return, and a civil war ensued until the defeat of the French at Dien Bien Phu in 1954 ended French colonial rule in Vietnam. By 1953, the United States was paying for 80% of the French effort. The peace conference in Geneva called for the reunification of Vietnam, but in Saigon the Catholic, anti-communist dictator, Ngo Dinh Diem, supported by wealthy, Westernized South Vietnamese elites and by the United States, rejected the Geneva accords, and the civil war continued.

In 1961, President Diem requested assistance from the United States and military advisors were sent by President John F. Kennedy. In 1965, President Lyndon Johnson began to bomb North Vietnam and to send more troops, which reached their greatest strength in 1969. Peace negotiations began in 1969 and finally concluded in January 1973. Hanoi continued to send supplies to South Vietnam and sent armies that took Saigon in April 1975. The country was unified and renamed the Socialist Republic of Vietnam in 1976.

Meanwhile, in 1975, communist Khmer Rouge under Pol Pot took control of Cambodia. The Khmer Rouge massacred many Cambodian civilians, and violated the western border of Vietnam. In late 1978, Vietnam invaded Cambodia and installed its own government. Relations with China also deteriorated, and Vietnam looked increasingly to the Soviet Union for support.

In 1982, the per capita income in Vietnam was estimated at $160-$189, with an inflation rate of 80%-100%. Imports from the U.S.S.R., Eastern Europe and Japan—largely oil and steel products—were more than twice Vietnam's exports of food, handicrafts, seafood, rubber and coal.

The United States has cut off all diplomatic relations with Vietnam. The official U.S. position is that relations will not be restored until an avowed Vietnamese military pullout from Kampuchea is verified. Other significant issues between the two countries include the question of soldiers missing in action (MIAs) during the Vietnam War and U.S. assets seized by the communists in South Vietnam after the war. In 1991, the U.S. State Department opened an office in Vietnam to seek information about the MIAs. Both countries are hopeful of settling other issues.

Since communist forces took control of Saigon in April 1975, many refugees and immigrants have left Vietnam for the United States. Many of the earliest refugees were well educated, skilled members of the Westernized elite, including civilian and military officials of the former South Vietnamese government who had worked with American government agencies and businesses. Later refugees included less well educated people from rural areas, families coming under the reunification program, children of mixed American and Vietnamese parentage and individualseased from re-education camps. From 1975 to 1987, nearly 850,000 Southeast Asians entered the United States, 530,000 of them from Vietnam. Vietnamese arriving in the late 1970s and early 1980s tended to be more educated and affluent than those arriving later.

Sources: "Vietnam," *Countries of the World and Their Leaders Yearbook*, 1990. Detroit, MI: Gale Research Inc., 1990, pp. 1329-1336; William Collins, *An Overview of the History and Culture of Indochina*, San Francisco, Zellerbach Family Fund, 1989; Denis D. Gray, "U.S. Businesses Are Losing Economic War in Vietnam," *San Francisco Chronicle*, July 15, 1990.

Binh's story

Interviewer: Why don't I begin by asking you when and where you were born?

Binh: I'm not exactly sure where I was born, but I think it was in a village near the small town, Bien Hoa, in Vietnam.

Interviewer: And when were you born?

Binh: In 1972.

Interviewer: 1972. Do you remember life in your country?

Binh: I still remember, because I was 8 when I left there, so I still remember. The education there is really poor, and there isn't a whole lot of education. I'd just go like a couple of hours a day. We lived in a small town, so my family had a little farm, and I just had my parents with me. But I really didn't do a lot, because I was young. My brothers and sisters did. I'd just go home and play, that's it.

But the whole school system was poor. For higher grades, you have to go very far away for school. But for lower grades, the school is small, and there's a lot of kids, so they divide it — like they have two classes, one in the morning and one in the afternoon. So if you go in the morning, you don't go in the afternoon.

Interviewer: So, it's kind of like a half-day? What would you do in school?

Binh: It's similar to here. We just had different subjects. We learn about math and science and stories and fairytales and stuff like that. But they tried to teach us a whole lot, but a lot of the homework had to be done at home, then we went to school. So they would just explain things at school, then work problems, and then we would go home and do it. And one major difference there is that in reading, we have to memorize the reading, you really can't just read. But here you don't have to memorize it.

Interviewer: Did you get help on your homework from your parents?

Binh: No, because my parents, I don't think they graduated from high school, either, and they were busy doing their work. And the education there was so bad, they didn't really care a whole lot for the school. They valued school, but even if I'm good in high school, there isn't much I can do, except stay on the farm with them. So there wasn't much future, getting an education. My life was basically on the farm. I didn't use much education. And I was young. I didn't really care. Just wanted to have fun. I didn't really understand life a whole lot back then.

It was where we could meet our friends and stuff. And I admit I did cut a couple of times! (Laughs) The homework was basically to do math. And the reading, all we would do is just try to memorize it, and we would go in front of the class and recite it to the class. Spelling, we did spelling. Most of subjects were pretty easy. I didn't put a lot of time in my homework.

We got to meet our friends and get together because, outside of school, a lot of us have to do our own work, and we don't get to see each other very often. You'd see a lot of kids there at recess. A lot of kids had to do farm work after school, but I didn't because I was too small to do anything. I would go home and just sit.

Interviewer: So you didn't have any other responsibilities at home?

Binh: No, but some of the kids would go home and help their parents. This was a small village and just about everybody has a farm, each family has their own farm. We all lived by the river. Most of the houses were on one of the sides of the river, and behind the houses would be the farms. The river just ran, ran from north to south. On two sides of the river there was a sidewalk and pavement big enough for cars.

Interviewer: Did people have cars?

Binh: Not too many. Most of them use boats because they're right by the river. It's easier if they just have sail boats. Rarely does anyone use cars. Or they use bicycles.

Interviewer: I see. How long would it take to walk from one end of the farm to the other?

Binh: I'm not sure, but it's about two kilometers long, and I think it's about 30 meters wide. It was like a long strip along the river. The houses are in front on the river, and the farm was a long strip of land behind the house. I think we farmed mostly rice. Because we lived in the south near the Mekong Delta — most everybody farmed rice around there. We sold some, and we keep some. That's how we made a living. We grew lots of stuff, except for meat. But vegetables, we grew our own. Everybody, just everybody did.

Interviewer: So how many people in your family?

Binh: Brothers and sisters, I have seven. I think it was a big family of nine, seven children and two parents. I'm the smallest. My brothers say it was a hassle taking care of me! The brothers are about two years apart. There are four boys and three girls. We all lived together. Our other relatives lived someplace else, in a different city. Oh, one of them was close by. Most of the others, they lived in the city, in the big city about 100 kilometers away. They do something different in the city. They sell stuff; they don't farm. They were never farmers. My parents were tenant farmers and then they bought the farm.

Interviewer: Could you explain what your house looked like?

Binh: There were two little houses and one big one — the big one is for the living room and all the bedrooms. And the other ones are for the kitchen and the storage area for storing rice and stuff. So there are three different places, not together like here in the United States. The little houses were close together.

The big house was made out of wood. One of the little houses was cement. And the other one was made out of mostly wood with mud sticking to the wood. They use mud for the walls. Two of the houses had stone roofs and the one with the mud wall had a leaf roof. That was the cooking room and also a storeroom for wood and stuff to cook.

Interviewer: Do you remember what the inside of your house looked like?

Binh: Just plain. Just a bed. I shared it with my brother. My older brother.

Interviewer: So why did your family decide to come here to this country in 1980?

Binh: When we came it was just me and my two brothers. One of my brothers, he was real well educated and he convinced my parents that I wouldn't really have any future if I stayed in Vietnam, except to work on the farm. So then he said if he brought me to the United States, I would have a better future. And better education and everything. That was part of the reason — the main reason was that Vietnam was fighting in Cambodia back then, and when you reach 18, you have to go into the army and go over there to fight. The conditions are real poor and there's a lot of disease and stuff and my brother, he wants to get out of there, too. So that's another reason why we left.

My brother was about 27. He was the old one. He was the only person in our family that was educated. He didn't stay on the farm with us. He left and went on to high school and he went on to college. He was in jail because during the Vietnam War with the United States he fought with the South Vietnamese. When the north took over, they put him in jail, into an educational camp or something like that. He got out and then as soon as he got out he noticed the problems and he tried to find ways to get out of the country. So a little bit more than a year after he got out, we left.

Interviewer: So you were 8, and the other brothers were 10 and 27?

Binh: That's right. So in 1980 we left Vietnam. I came to the U.S. in 1981 because we had to wait in Malaysia. The people of Malaysia have to interview us and they have to find people to sponsor us here, so it took a while.

Interviewer: How did your parents feel about you leaving?

Binh: Well, in a way, they were kind of happy because I'll have a better future here, but then they are sad at the same time because they won't be seeing me. They write to me and say they really miss me. I miss them and I want to go back and visit them if I can someday.

It was hard to leave Vietnam. After a couple of days I wanted to go back and see them. But then after that, I started to understand. It cost a lot of money to go, for each person. My brother took care of that. I didn't do anything. But he had a couple of friends who were also in jail with him. They got out, and they stuck together, and they planned this out, and they bought a boat. I mean it's pretty big, and they started asking friends if they want to go, and then each person pitched in because it cost so much. We didn't pay money, but it was like gold — how much gold each person contributes. So then we got the boat, and they bought two engines to put in there, one inside and one outside.

They planned this whole thing — it was a secret, because if the government found out, they could put us in jail and stuff. We didn't keep the boat near our house. We had to keep it real far away in a different city, in a friend's house so nobody will suspect us of anything. And when we left, we took the boat at night so nobody would see us. Then we swam the Mekong River and at night we went out to sea. They planned that if they're stopped they would say they were just going out to sea for fishing.

We didn't get stopped because it was rainy that night, and they didn't see any patrol boats, so we just went out to the sea. Halfway there — it was a rough night — I started to get sea sick because I'd never been on the sea before. One of the engines died, and the other one, after a while it died, too. But then there was a mechanic on the boat, so he fixed one and then the other one. But finally, one totally broke. It was so bad it was shaking. We went on with only one engine.

One of the persons on the boat was a friend of my brother, and he was in the Navy in Vietnam, so he knew the route to go around, and he said we should go to Malaysia. We went there, and after two nights we saw land, and he said, "That's Malaysia!" We stopped by one island to rest a little bit because the sea was so rough. We didn't cook. And water, we were pretty low on water because some of it got spilled over. We stopped on the island and we found a little creek; we got some water from there, and we rested at night.

After that, they took us to some camps and they got our names. They put us on that island, and we waited there with a lot of other refugees. We waited together. Then we were called up to be interviewed by the people from the U.S. A different country called us to interview us. The U.S. was the first one to interview us, and they accepted us.

We waited two, three months on the island. We went to another camp in Indonesia. All these people were on their way to the U.S. After they accepted you, you're put into a different camp. They sent us back to Singapore, and we stayed there a week. We got our flight, and we flew to the U.S.

Interviewer: I'm curious about the boat. How big was it and how many people were on it?

Binh: There were 83 people. The boat was about three or four meters wide and about 20 meters long, I think. Most of the people were newlyweds, people that just developed family, and then young people like me — a lot of children, both boys and girls were on the boat. A lot of old people didn't go because if they come here, they have to learn English all over and the culture's really different, and it's hard to adapt to a new culture.

Interviewer: From the time you made your decision to go, how long did you have to wait until you left?

Binh: It was about a year, but my brother had tried about five times before and he had failed. Sometimes, when they were about to leave, they saw patrol boats, and it was hard to go out, so they turned back. Another time, the captain of the boat never showed up. And another time, just something unexpected happened, and then he had to go back. He was trying to leave ever since he got out of jail — he tried for over a year.

Interviewer: Why did you decide to come to Tierra Nueva?

Binh: Well, first, I came to Iowa. There's a church that sponsored us there. And they helped us with our first few years, and then we started to learn English. My brother went to college and then he graduated and looked for a job. There weren't any job offers there — his major was in computer science — so he figured at Silicon Valley there would be lots of jobs. He moved his family here, and I moved along with him here. Then he came to Tierra Nueva, so I go to Tierra Nueva High.

Interviewer: Any particular reason why he chose Tierra Nueva?

Binh: Well, he got a friend on the same boat, and they first lived in San Francisco, then the friend moved to Tierra Nueva. They kept in contact with each other, and the friend told my brother they might as well live close by, so we moved.

Hang's story

Interviewer: Where and when were you born?

Hang: I was born in Saigon, Vietnam, on October 9, 1974.

Interviewer: So you're about 15 now. Tell me about your family in Saigon.

Hang: I lived with my grandfather, grandmother, my sisters and brother. I have some relatives that live close to my house or far away. We used to visit the close ones, 'cause I used to walk to the close ones. But if it's far away, then my mom drive me, go there and visit them. I have one brother, three sisters.

Interviewer: OK, so you have one brother and three sisters. And where are you in the family? Are you the youngest?

Hang: Yeah.

Interviewer: How old were you when you came here, about 13?

Hang: Eleven or 12.

Interviewer: OK, so you were born in Saigon and you spent your whole life in Saigon before you came here. Can you tell me about your life in Saigon?

Hang: I went to school in the morning. If I didn't went in the morning, then I went in the afternoon. They always have like four hours each day. Like 8 to 12 or 12 to 4. But in that years I was young, and then they say, "You have to go like 12 to 4 every day." And in the morning I woke up, and I have to do my homework and play with my friends. I think I went to school when I was seven.

Interviewer: Was there a reason why you waited till seven?

Hang: I don't like to go to school! I wait till seven years old, and my friends they all went to school. My mom say, "You have to go." And I say, "I don't want to!" And she say, "You have to go to learn all those —" If you're from Vietnam, you have to know how to read and write. And she expect me to go, so I have to go!

Interviewer: What did your father do?

Hang: He worked in a big factory. When glass is broke, he brought it into the melt, the fire-house, really hot in there. They put it in the fire and then melt it, and he put it out in the other place to make whatever you want. If you want a cup, they have a model of the cup, and you put the melting glass in it. If it's cooled down, it really hard. You have to put it in there right away, and then you press something down. Then when you take it off, and you want a glass, they have a glass for you.

Interviewer: What did your mother do?

Hang: It's the same thing, a different factory but the same kind.

Interviewer: So did all your family come over to this country at the same time?

Hang: No, my uncle, my mother's brother, he came here before, I think in 1974, and he lived here like about 10 years or 12 years. He the one who sponsor our coming here. He went to learn English at school, and then he worked for this American company. Then that company let him come here. So he came by airplane, came to America. He had only one child when he came here. When he work more and more, he got little money, and he bought a house, and he born another one. They have two boys. Now he's saved a little bit money, and they bought a car.

Interviewer: So what made your family decide to come over here to join your uncle?

Hang: They want me and my sister to learn more English, so they say to come in here. At

Vietnam they don't have classes for you to learn English. You have to pay to learn. One time my mom hired teacher to go home and teach us. But we don't want to, and we keep going to play. 'Cause I don't want to learn. I wasn't interest about that. So I don't learn at all. I just play, till that time we are in here, and now I know why you need to learn English!

Interviewer: So the main reason why they wanted to come here was for your education and to learn English. Were there other reasons that you know of?

Hang: I think freedom.

Interviewer: Freedom? And what do you mean by that?

Hang: I think there are revolution out there, like they change money and stuff. Like they changed $1 to $10, and you have to use $10 to buy something. I didn't use it. I just saw how it looked.

Interviewer: So partly it was for your education, and partly it was because of freedom. And you're not sure of what exactly that meant. So you left, and how did you get out of Vietnam?

Hang: By airplane. First, my uncle mailed all the papers we want. Whatever papers they wanted, my uncle wrote them. And we have to do whatever he said. They mailed the paper back, and they say when you can go and where. We have to do a lot of stuff. We have to go get shots, and we went to talk to two Americans, and they ask you a lot of stuff, like, "Why do you want to come to America?" I was young. They asked me, and my mom just tells me, and I don't remember.

Interviewer: So you did all this paperwork and got everything and then you left by airplane. Where did you go first?

Hang: First, I went to Thailand. About one week. Then we went to Philippines to live there about seven or eight months, and then we came in here. They took me to this place and that place, and I remember the first time I came in my uncle's house, I not used to that smell. I don't feel well about that smell, so I have to come out in the sun and just sit there. I don't want to come in that house. Then I live about one week, and I just sit in the house and watch the movie.

Interviewer: What else was new when you first got here?

Hang: The car. I don't used to sit in the car, and it make me dizzy. I don't really talk to my aunt, and she drive her car along, and I don't feel good at all. When we came home, I have to stay out. I don't want to get in the house. It make me more headache.

Interviewer: And when did you start school here?

Hang: I went to summer school at an elementary school. There you can go play games with the students in the school, but I feel like I was too old to play with the children. So I say I have to go home. So I go home. Then I was in sixth grade. Now I'm in ninth grade. Still I'm mostly with kids from Vietnam. I like to speak my own language. It's easier.

Interviewer: Do you have any dreams for yourself?

Hang: Well, I dream all my best friends can play with me until we grow up, adult. And we can go out in places, and I hope the people don't discriminate each other, but be friendly and talk to each other. But mostly it can't become true. It's like the people not discriminate each other — if one do like this, but if the other person they don't like it, so it keep going like that without stopping, keep going and going. It can't become true.

Name: ______________________________ Period: ________________

Responses to new refugees' stories

1. Briefly describe ____________'s home and school life in his/her native land. __________

____

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____

____

2. List the reasons ____________ left his/her native land. ________________

____

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____

3. How do you think ____________ felt about leaving his/her native land? __________

____

____

____

____

____

4. If you were in ________________'s place, would you have left your home? ____________

Why? ____

5. How do you think the movement out of the country of large numbers of refugees and immigrants like ________________ affects the country's economy and politics? ____________

6. How do you think the influx of refugees and immigrants like ________________ affects the economy and politics of the United States? ________________________________

Changes in ethnic population, Tierra Nueva, 1968-1989

Table I: Changes in ethnic population, 1968-1989

Ethnicity	1968	1980	1989
White	96.0%	78.5%	50.0%
Black	1.5%	7.5%	9.0%
Asian	.5%	5.0%	16.0%
Hispanic	———	6.0%	21.0%
Other	.5%	3.0%	4.0%
No response	2.5%	——	——

Table II: Streets where ethnic groups reside, 1989

Group	Streets
White	2nd, 3rd, 4th, 5th, Palm Ave., Pine St., Magnolia, Cedar, Grand, Wood, Scenic.
Asian	3rd, Palm Ave., Cedar, Grand, Oak, Marshall.
Black	Jefferson, 5th, Palm, Marshall.
Hispanic	2nd, 3rd, Palm, Pine, Charles, Marshall, Sutter, Vista.

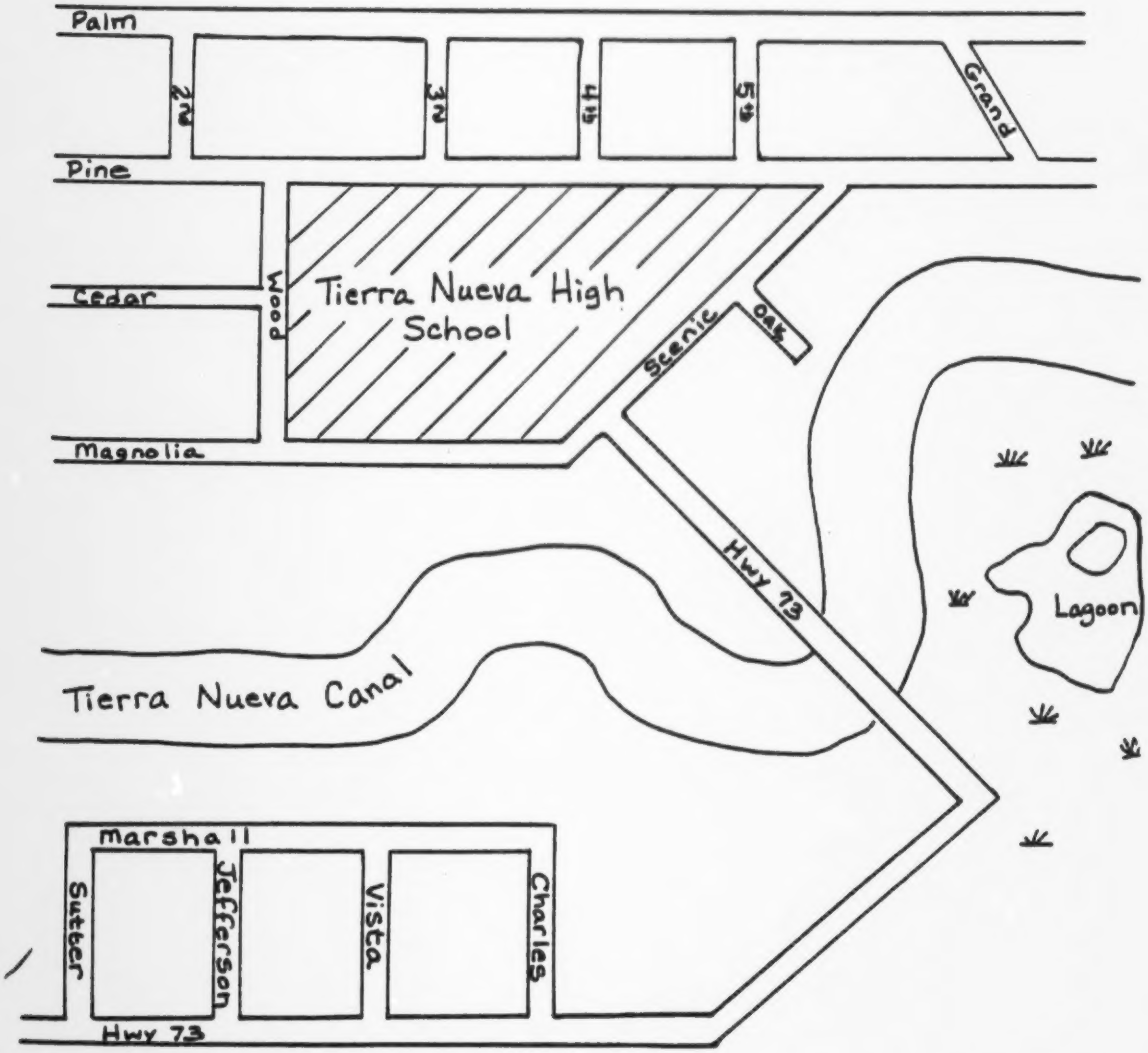
Note on ethnic groups:

"White" includes a small group of Afghanis.
"Black" includes a small group of Haitians.
"Asian" includes a large group of Vietnamese.
"Hispanic" includes mostly Mexican with some Central Americans.

Tierra Nueva High School and surrounding neighborhood

Directions: Select four colors, one to represent each ethnic group residing in the neighborhood surrounding Tierra Nueva High. Color in the circles on the map key and then make a small circle of the appropriate color near the street name for every ethnic group that lives on that street.

Key White ○ Hispanic ○ Asian ○ Black ○


Palm
2nd
3rd
4th
5th
Grand
Pine
Cedar
Wood
Tierra Nueva High School
Scenic
Oak
Magnolia
Hwy 73
Lagoon
Tierra Nueva Canal
Marshall
Sutter
Jefferson
Vista
Charles
Hwy 73

Attitudes and conflicts at Tierra Nueva High School

Jose (Mexican): "We're talking about prejudice. When there's any fights, the Hispanic people are the ones who always get blamed for starting it, and we don't like it. There's teachers that don't treat us the same. We can tell. When there's any problems at school, well, it must have been a Hispanic person. The principal is like that also. Just because you are Latin, they think that you're a thief. Because I had some problem when I was in the class auto shop, someone break a window and stole our stereo and just because I was a Latin, they checked my car two times. They said I stole it. I was working on my car, and they saw me and they didn't believe me. They checked my car two times, and they said they were going to call the police, trying to scare me. They said, 'Why did you steal it?' And then they checked the car another time. They thought because I was Latin, I had guns in my car. I said, 'I'm working. I am not selling drugs or stealing stereos to buy a car.' I don't think it's fair to ask where did I get my money."

Reverend (Caucasian): "Personally, I don't like how a lot of the Hispanics are coming in. They like to scam on your girlfriends and look at them and whistle. Like an incident just the other weekend. I went bowling. There were a group of them standing outside, and they whistled at my girlfriend. I said, 'Thanks for the compliment.' I don't want to fight and they do. They like to start stuff, I know that. Another time, with my girlfriend, I got into a little situation with them. There were a group of them but I fought just one. But there's nothing you can do about it. They drop out of school, because they can't do it here. Then they wait on a corner for a truck to come by and pick them up to do work, or they just stay at home, sitting at home. That lowers the standard where you live."

Jasmine (Haitian): "I don't really like to hang out with black American friends; they don't put you in the right light. They make fun of you sometimes. You black, they're black. But you're different from them. You're immigrants. They're teasing you, like want to fight you or something. I got in this fight with a black girl. I didn't want to but she made me. Maybe they're jealous or something that you and them have the same color, but you don't speak the same language and you have a different attitude from them because then they're like crazy. They're always using slang words, they swear. They don't care if it's the teacher in school. The black American kids like to use other people. When they want to be a friend is when they see something they can get, and when they see nothing they get, they leave you. That's how most of them are. They do that to white kids, only the white kids that are scared of them."

Hogai (Afghani): "The Asians, the Vietnamese are very quiet and friendly and good students. They work hard in school. We have many Vietnamese and Chinese. They're always together. It's easier for them because there are so many they can help each other. They stay away from trouble. Some Asian kids are prejudiced. They think they are white."

Teresa (African American): "It's really hard because all of the fights, most of the fights have somebody black in it, so that would be like saying that the black population is just violent. Which I don't think is true at all. When there's a fight, the teachers, they send in — they go and find people that are likely witnesses, the same group of people. That's another thing that makes me very angry. If there's a fight between the blacks, there's a group of black kids that they're always going to ask what happened, what did you see? anything stolen? anything violent? There's a certain group of black kids they're going to ask information from. So, it's slanted, in a way, I think."

Keith (African American): "I get in fights, with blacks and Mexicans. See, that's what I'm saying, the best way to do it is just go on and fight it out. If you're going back and forth, you make a shot, he makes a shot, the anger is going down as you play, you see. So after you finish, hey, that's it. It's over with. Shake hands, you're friends, or turn around and go your separate ways. Things are over with. Unless you're like some people who hold a grudge. Then you've got a problem. It's a hard thing to think out."

Binh (Vietnamese): "We have our problems about ourselves. It's a tough language for us, to come to America and learn English. So it's very hard for us. We stay with Vietnamese sometimes because of the language, though I have other kind of friends, some American, one Mexican. But it's hard, they have a lot of problems in school. I don't like to fight."

Name: ______________________________ Period: ________________

Data chart

Directions: Locate the person speaking in the vertical column on the left. Place the comment made (either what the person thinks other groups think of his/her group or what the person believes about another group) in the box for the identified ethnic group. You do not have to write the whole comment; just summarize it in a few words.

Person speaking	**Other groups**					
	Haitian	Afr. Amer.	Eur. Amer.	Mexican	Afghani	Vietnamese
Haitian						
African American						
European American						
Mexican						
Afghani						
Vietnamese						

Stereotyping, prejudice and discrimination

Stereotyping is a common part of our thinking about people. It happens because we need shorthand ways of sorting out information about the people we meet in our everyday lives. When we meet people, we observe a set of facts or characteristics about them. We notice their approximate age, sex, race, clothing and other features. We focus on the qualities which are highly visible, and ignore others. We create "highly visible groups" based on them, and in our minds place the individuals we meet into these groups. We then assume that all members of a group will behave the same way. Such generalizations are called stereotypes.

We generalize like this all the time. Students, for example, see teachers as a highly visible group. They expect teachers to behave in a certain way and sometimes their expectations are met and therefore seem quite reasonable. For example, students expect teachers to be older than they are and to know more than they do, especially in the subject areas they teach. Students also assume teachers have a certain set of attitudes about their students. Many of these generalizations are accurate and serve a constructive purpose. Because they are based on things students have seen or heard about teachers, they help students know what to expect from teachers. But there may be exceptions, such as that the teacher may be quite young or may not be as knowledgeable as the students expected. Nevertheless, students' generalizations about teachers usually are reasonable and accurate.

For students, then, "teacher" is a high-visibility category in which early assumptions may lead to other generalizations and these might be incorrect. For example, students might feel that teachers are not interested in the same music as students — that teachers prefer classical or "easy listening" music to rock and roll. They also might think their teachers are intolerant of most teen-age activities. Such impressions might be accurate for many teachers, but certainly not for all. Young teachers' taste in music and their attitudes toward social activities often resemble those of their students. Teachers might seem to be all the same but they are not.

In the same way, society makes false generalizations about highly visible groups, even when there are many traits within those groups. This process called stereotyping causes us to make false generalizations about individuals because we assume that all people in the group have similar traits. We have seen for ourselves or heard from other people that some individuals in a particular group do have certain traits, and on the basis of this limited information, we assume it is true of all members.

Something else about stereotypes: Once they become fixed in our minds, we continue to believe them, even when we meet people from that group who do not possess those traits. We continue to make the mistake over and over again. For example, we might meet a black person who cannot sing well, but we still generalize that blacks are musical. Or we meet a Jewish person who contributes to charity, but we stubbornly insist that Jews are stingy. We simply do not let the truth get in the way of our generalizations. We are too comfortable with them.

Nor is the stereotyping process a personal one. It is society, not individuals, that designates certain categories as highly visible. It is the "society" of the high school that makes teachers a special group in the eyes of students, not the decision of any one student.

In the same way, racial, ethnic and religious groups are made to stand out by society. In American society, which is largely white, blacks stand out. Most Americans are Christians, so Jews stand out. Thus, society singles out certain highly conspicuous groups according to race, religion or ethnic origin in much the same way that the student body of a school singles out teachers as a special group.

We then assume that all members of those groups are the same, when, in fact, they are not. Most of the generalizations people make about racial, ethnic and religious groups are false. There are simply too many different kinds of blacks, Asians, Jews, Irish, Catholics, Puerto Ricans or whatever for generalizations to be accurate.

Discrimination occurs when we treat people in a certain way, not because of anything they say or do, but because of our generalizations and expectations of them. It does not come about solely from stereotyping, though it is closely linked to it. First, society singles out very visible categories of people, usually racial, ethnic or religious groups. Second, we form generalizations about members of those groups, and third, we allow those false generalizations (stereotypes) to influence our behavior toward the groups, even when the generalizations do not apply. When we meet these people we tend to behave toward them according to the stereotypes we have learned. If we expect the Irish to be hot-tempered, we might relate to people of Irish descent by avoiding controversial subjects or by becoming more aggressive ourselves. If we expect Jews to be stingy, we will act on this assumption any time we do business with Jews. The same process operates with the high-visibility characteristics of all other ethnic, racial and religious groups. Stereotyping, therefore, turns into a form of discrimination that unfairly influences how we behave toward members of certain groups.

Source: Joseph Helfgot and Michael Schwartz, *World of Difference: A Prejudice Reduction Program* (Teacher /Student Resource Guide, p. 59), New York: Anti-Defamation League of B'nai B'rith, 1986.

Students propose changes

Jasmine (Haitian): "What you should do is to make everyone get along together. Make the classrooms more mixed. Sometimes in some classrooms there's only white kids there. Sometimes in a classroom only the other kids are there. I would make the same amount of students be in every class, so they can be friends. If you do it like that, they're going to get to talk. Even if they are enemies, the friends of them are going to make them forget about it. We should have some meetings that you have to come to, to talk about problems and what's going on."

Jose (Mexican): "I think we should teach English to all the persons who need it. After that I would like to see a mix, we need to be more close to American people. We need to know more about them, and they need to know more about us. Not just Hispanic people here trying to learn English all together and separate from others. We need to stay all together because that's the only way we can live and know each other. But I think we also need an orientation in Spanish—about drugs, and everything. When we can speak English, we will have a balance in our lives. I think it will be all over then—the kids that have the most trouble need someone to talk to, counseling."

Reverend (native-born, Caucasian): "I think immigration oughta just stop. It's not helping out. We're not ready for it; the USA is not ready for it. I don't think any country is ready for it. The world sucks right now. We're killing it as it is, and everybody knows it. Our homeless is increasing because we're letting immigration come in. Do you want your kids to live? You got to look at it like that."

Teresa (African American): "When kids fight they usually get expelled or suspended. It's definitely a good idea. Although it's not helping the problem, because it's not like the fights are going down. Nobody's scared about being suspended. It's another day off of school. And as far as expulsion, you go to the continuation school and maybe if you do well, you can come back. I don't know if something stricter would work better or not, like sending them to like Juvenile Hall or something."

Carlos (Mexican): "When there's any fights, we were saying they should just let it be and not do anything about it."

Hang (Vietnamese): "What to do is to make everyone feel better about each other. Like find someone and talk to them and say, like, we are people, right, and we speak a different language but we can learn English and speak to each other nicely and friendly. That doesn't make you feel bad. If I could, I would make all the students be together, and not hate each other. I would talk to them about it, and if you talk that much and they can feel it and know you and understand you, they will probably change."

Keith (African American): "I think sports would help. Being football players, being—any kind of sports you play, you don't look at a person as being black, white, Mexican, whatever. You just look at a person as being very athletic, or you just have an opinion about how they play the sport. That's the whole object of a sport, you have to have sportsmanship."

Pierre (Haitian): "I don't think there's any way to make people get along. I think there's no way to do that. Some people are born to be mean, and some people are born to be nice. The ones who want to be with their own groups, they're always together. I think it's okay. I like that. At lunch you see Chinese people over there, Japanese people relaxed, sitting together talking. It's really nice when they do that. They're just having a good time."

Yanet (Mexican): "We would like to spread people around in classes. Like the English people with ESL people, the ESL people with English people. We think they should change the ESL name into another name. We just don't like the way the ESL name goes; it's not popular. Just a regular name. ESL puts people down. When you say 'ESL' (giggles)."

Javed (Afghani): "We should get along more. We should have a class in the school that says that we should all get together and talk about our problems, like what we are doing right now. We would talk about our problems and how the students are treating each other."

Binh (Vietnamese): "When I first came here, I heard about the ESL classes, so first I think that it was a pretty good class because people don't speak English, they can learn it. So it was like that, but now I know that some schools don't have ESL classes. They just go to regular English classes with American friends, American guys, so they learn English faster than us and more exactly. So, if that's possible, without ESL classes, that would be good. Or just make one class, not advanced classes and introductory classes. Just teach them a little bit of basic and send them to regular English class. I think they would learn faster."

Kathy (African American): "We've got a club called the Students of All Colors. And that's dealing with getting minorities together socially and to talk about issues that are affecting us as minorities here at Tierra Nueva. The purpose of the club is to bring everyone together as individuals. We do a lot of things—we're trying to go to ESL classes and explain to them what we're doing. So far, a lot of my friends come, but we've had trouble getting the Mexican and the Haitian and Afghani, the other students to come. I don't know why."

Intergroup perspectives: African Americans and Laotians in West Oakland

Veun Choy: A refugee from Laos, age 32.

"In Oakland, first years were dangerous. Some, they say, 'Give me money,' or maybe hit first. Old men go outside to look at star and don't lock door and all things stolen from house. And police can't help because we can't understand each other, like chicken and duck. And every family has gun. But this year there is safety because many can talk to police. I don't say if it's black people; I just say bad people. White is robbery, too, and black is good, too. I only need good people."

Mrs T: African American woman talking about David, an African American teen.

"That boy, David, is the gang leader. He'd hit them in the face and tear up their cars. David says the Asian people got houses and jobs and others don't. They have 12 people living in one house and the owners put out other people to collect rent from all 12."

Robert Sayaphupha: From Laos, an Oakland policeman.

"Southeast Asians are easy victims because they fear police and don't report crimes. These people were soldiers. After that first killing, I hear the Mien (a Southeast Asian group) are going out to buy guns. I teach them the laws; it's up to them if they want guns. We teach them to rely on us more, but the police can't be everywhere. The blacks are concerned, too. Mrs. T. calls me when the troublemaker David is out there. And one 80-year-old big strong black man tells me I should teach them how to protect themselves."

Vivian Williams: African American, 75, and a member of the Mount Baptist Church in West Oakland.

"These kids didn't even have a bike, so I went and bought one. But those Negroes come right up and stole it. Boy, the black people would beat them up, and they'd be cursing and want to beat me up. They say, 'How come you feed these people and don't give mine any?'"

Thomas Bowden: African American, 80, a resident of West Oakland since 1941.

"I was sitting in this window the day they came, and I counted 76 with some white ladies interpreting for them. Where'd all these people come from? My neighbors said, 'We can't hardly make it ourselves, and them bringing these Asians to the black part of town.'"

An African American member of the Violence Against Asians Task Force.

"Poverty is a relative thing. The refugees saw their brothers, sisters, and mothers blown apart. A job here at $3.50 an hour is a step up the ladder from a war-torn country and the refugee camps. But to a black in that neighborhood, that job is the same old poverty—probably the last step on the ladder. Blacks may not understand what it is like to be a Laotian immigrant, but can the immigrant possibly understand the pain that blacks are feeling in West Oakland? And for many black youth, if someone steals your bike, you fight to get it back. They feel that that's just the way it's done in the neighborhood."

From *Express*, the East Bay's free weekly, April 3, 1987, Vol. 9, No. 25. "Mien Streets," by Lonny Shavelson.

Incidents of intergroup conflict between Southeast Asians and African Americans

The following incidents are similar to actual intergroup conflicts that occurred in the San Francisco Bay Area in 1990. Please read the situations carefully and, in your small group, discuss what you would do to prevent violence and solve the problem. Make sure that your solution takes into consideration *the different ways that ethnic groups deal with conflict*. Some groups, for instance, do not like to deal directly with conflict and may walk away from a problem rather than engage in direct confrontation with another group or individual. When a confrontation does occur, they may seek the support of extended family and members of their ethnic community.

In Situation A, it's important to remember that *people from diverse backgrounds raise their children differently.* Some mothers allow their children to play and solve problems by themselves. Others don't allow unsupervised play and may try to stop conflicts that arise between children.

SITUATION A

This incident took place in an apartment building complex which houses African American, Cambodian, and Hispanic families. Here's what happened:

A group of six- and seven-year-olds were playing in a fenced-off playground area within the building complex. Three of the children were Cambodian and three were African American. One of the African American and one of the Cambodian children argued over the use of the swing. After a few minutes the argument turned into a fist fight. The other children formed a circle around the fighters and their shouts attracted the attention of one of the Cambodian mothers who came outside and was joined in the yard by four other Cambodian mothers. One of the African American mothers saw the Cambodian mothers in the yard and, thinking that they were picking on the African American children, came outside as well. The mothers shouted at each other, the African American speaking English and the Cambodians talking in their native language. After five minutes the African American mother left and came back with another African American woman who lived in the complex. They continued to argue for a few minutes and then all the parties left the scene. A few weeks later, someone fired shots within the apartment complex.

SITUATION B

This situation occurred at lunch time on the yard of a Bay Area high school. The school has a mixed ethnic population that includes African Americans, Asians and Hispanics.

A group of Laotian boys was standing near a group of African American boys. The Laotian boys were laughing and talking in their native language. Two of the boys in the Laotian group looked over at one of the African American boys, continuing to laugh and talk in a loud manner. The African American youth saw them and, thinking they were making fun of him, walked over to the Laotians and threatened them. The other African American boys followed him, and the African American boy and one of the Laotian boys started to fight. The fight ended after a few minutes, but the African American boy left school that day and told his brother that the Laotians were making fun of him and jumped *him. The Laotian went home and told his family that the African American youth started a fight with him. The Laotian boy's family told other Laotians in the apartment complex. After school the next day, two larger groups of Laotian and African American students met and fought in an area across the street from the campus. Several boys from each group were injured.*

(CUT OR FOLD UNDER ON DOTTED LINE)

One approach to solving Situation A

After the shots were fired, the police called the Violence Against Asians Task Force. Two mediators from the Task Force met separately with each group of parents, using an interpreter to communicate with the Cambodian mothers. During the meetings, the groups listed daily living problems they wanted to solve in the apartment complex. Many issues surfaced during these discussions. The Cambodian mothers expressed concern about unsupervised play and unsanitary conditions in the yard. The African American mothers were offended by the traditional way that the Cambodians dried certain foods in the sun.

After the lists were compiled and when the mediators felt that the groups trusted them, they asked the Cambodians and the African Americans to choose representatives to meet with them and the apartment complex manager. At these meetings the representatives worked out a list of rules and regulations for the building. These rules were printed in several languages so that all of the residents in the complex could read and understand them.

One approach to solving Situation B

The morning after the fight across the street from campus, a police officer met with the Laotian and African American boys who were originally involved in the fight. He talked to each boy separately, asking him to explain his side of the story. Then he asked the boys to talk to each other. During the course of the discussion, the African American boy learned that the Laotian boy had not been making fun of him, and the Laotian boy learned that the other youth had thought he was calling him a racial name. The boys agreed to explain the misunderstanding to their respective groups.

Suggested small group discussion questions

What ethnic groups are found at Tierra Nueva High?

What ethnic groups are found at our school?

How are the Tierra Nueva groups different from our groups?

How are they similar?

Do students hold stereotypic views of other groups at our school?

How are the stereotypes different from those at Tierra Nueva?

How are our intergroup conflicts similar or different?

How do you explain these differences?

What do students say they need at our school?

How does this compare to what I need?

How is what they say different from what I think they need?

What obstacles keep these needs from being met?

How do I feel about other groups and my own stereotypes after interviewing another student?

What questions has the interviewing experience raised in my mind?

How is our problem-solving process going so far?

Problem-solving process

1. *Acknowledge the conflict.*

Acknowledge the conflict as soon as possible, before it reaches higher and more difficult levels. This calls for a certain amount of self-awareness and "tuning in." If you are already feeling emotional, acknowledge it, then try to use techniques to stay calm. If this is impossible, postpone (not put off or avoid) the conflict until emotions are more settled.

2. *Define the problem.*

Define the problem in terms of specific behavior. For example, rather than say, "He's mean," express it as "He took my book away from me," or other clear statement of the problem. Listen carefully as the other party attempts to define his or her perspective on the problem. It is important to try to see the other person's point of view. Try to get to underlying needs.

3. *Brainstorm solutions.*

List all ideas, practical and impractical. Do not evaluate ideas at this point as this can stop the creative flow. Let your imagination take over.

4. *Evaluate solutions.*

Analyze each idea as to its consequences and the process of implementation. Discard ideas with a low chance of success and those that are too impractical (too costly in terms of time, money, or personal energy). Narrow the list to a few solutions.

5. *Choose a solution.*

The question to keep asking is, "Does this solution meet both of our needs?" It is crucial that both parties agree to the chosen solution.

6. *Implement the solution.*

What is the plan for making the solution work? It can be helpful to write out the plan. Decide on a time to evaluate the implementation of the plan.

Adapted courtesy Educators for Social Responsibility, 23 Garden Street, Cambridge, MA, 02138 (617) 492-1764.

Name: ______________________ Period: __________

Problem solving: Steps 1-5

Step 1. What is one problem at school that needs to be solved? ______________________

Step 2. Describe the problem's cause and effects. ______________________

Step 3. List brainstormed solutions. ______________________

Step 4. Which solutions have the greatest possibility for success? Why? ______________________

Step 5. Choose a solution. ______________________

Name: ______________________ Period: ______________

Action plan

Briefly describe the problem that needs to be solved: ______________________

____

____

Step-by-step actions to solve the problem

Actions	Individuals involved

Last step: Evaluation

How do we evaluate what we have learned? ______________________

____

When do we evaluate? ______________________

Name: ______________________ Period: ____________

End of the unit test

Points

(6) 1. What country has had the most people leave as refugees? ____________

(6) 2. When refugees leave their country, where do they usually go? ____________

(12) 3. Explain the difference between a refugee and an immigrant. ____________

(8) 4. List at least four "push" factors or conditions that cause people to leave their country

(8) 5. List at least four "pull" factors or conditions that attract people to a country.

Essay questions

Use a separate sheet of paper to answer the following questions:

(20) 6. Write one paragraph describing the history and current situations for two of the following countries: Afghanistan, Haiti, Mexico or Vietnam.

(20) 7. Give an example from your reading or from real life of a stereotype of a group of people and of a person who doesn't fit it.

(20) 8. Write two paragraphs on one of the following topics:

(a) Tell how you feel about refugees and immigrants coming to your school/community, and/or country.

(b) Tell what you think schools in California should do to meet the challenge of new immigrants.

(c) Describe how you have changed because of this unit. Include questions that you now have about how groups get along at school and how students can handle conflicts more productively.